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HESIOD

THE SHIELD
CATALOGUE OF WOMEN
OTHER FRAGMENTS

EDITED AND TRANSLATED BY
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PREFACE

This second volume of the Loeb Classical Library edition of Hesiod contains a selection of the remains of Hesiodic poetry, i.e., those works that were ascribed to Hesiod in antiquity but were most likely not composed by Hesiod himself: *The Shield* (of Heracles), the *Catalogue of Women* (or *Ehoiai*), and various other poems that exist today at best in the form of more or less exiguous fragments. It also contains an index to both volumes. Hesiod's own poems—the *Theogony* and the *Works and Days*—are to be found in the first volume of this edition, together with an introduction and selected testimonia illustrating ancient views of Hesiod's life and writings.

ABBREVIATIONS AND SYMBOLS

<i>BE</i>	<i>Bulletin épigraphique</i>
<i>DK</i>	Hermann Diels, Walther Kranz, <i>Die Fragmente der Vorsokratiker</i> , fifth edition (Berlin, 1934–1937)
<i>FGrHist</i>	Felix Jacoby, <i>Die Fragmente der griechischen Historiker</i> (Berlin and Leiden, 1923–1958)
<i>FHG</i>	Carolus et Theodorus Müller, <i>Fragmenta Historicorum Graecorum</i> (Paris, 1841–1873)
<i>GP</i> ²	Bruno Gentili, Carlo Prato, <i>Poetae Elegiaci</i> , second edition (Leipzig-Munich and Leipzig, 1988–2002)
<i>JöByzG</i>	<i>Jahrbuch der österreichischen Byzantinischen Gesellschaft</i>
<i>K. A.</i>	Rudolf Kassel, Colin Austin, <i>Poetae Comici Graeci</i> (Berlin-New York, 1983–2001)
<i>OCT</i> ³	Friedrich Solmsen, Reinhold Merkelbach, M. L. West, <i>Hesiodi Theogonia, Opera et Dies, Scutum, Fragmenta selecta</i> , third edition (Oxford, 1990)
<i>SEG</i>	<i>Supplementum Epigraphicum Graecum</i>
<i>SH</i>	Hugh Lloyd-Jones and Peter Parsons, <i>Supplementum Hellenisticum</i> (Berlin, 1983)

ABBREVIATIONS

SOD	Peter Stork, Jan Max van Ophuijsen, Tiziano Dorandi, <i>Demetrius of Phalerum: the Sources, Text and Translation</i> , in W. W. Fortenbaugh and Eckart Schütrumpf (eds.), <i>Demetrius of Phalerum: Text, Translation and Discussion</i> (New Brunswick-London, 1999), pp. 1–310
SVF	Hans von Arnim, <i>Stoicorum Veterum Fragmenta</i> (Leipzig, 1903–1905)
ZPE	<i>Zeitschrift für Papyrologie und Epigraphik</i>
[]	words restored where the manuscript is damaged
< >	editorial insertion
{ }	editorial deletion
† †	corruption in text

ΑΣΠΙΣ

- . . . Ἡ οἷη προλιπούσα δόμους καὶ πατρίδα γαῖαν
ἤλυθεν ἐς Θήβας μετ' ἀρήιον Ἀμφιτρύωνα
Ἀλκμήνη, θυγάτηρ λαοσσόου Ἡλεκτρύωνος·
ἥ ῥα γυναικῶν φύλον ἐκαίνυτο θηλυτεράων
5 εἶδεῖ τε μεγέθει τε νόον γε μὲν οὐ τις ἔριζε
τάων ἄς θνηταὶ θνητοῖς τέκον εὐνηθεῖσαι.
τῆς καὶ ἀπὸ κρήθεν βλεφάρων τ' ἄπο κυανεάων
τοῖον ἄηθ' οἷόν τε πολυχρύσου Ἀφροδίτης.
ἥ δὲ καὶ ὥς κατὰ θυμὸν ἐὼν τίεσκεν ἀκοίτην,
10 ὥς οὐ πώ τις ἔτισε γυναικῶν θηλυτεράων·
ἥ μὲν οἱ πατέρ' ἐσθλὸν ἀπέκτανε ἱφί δαμάσσας,
χωσάμενος περὶ βουσί· λιπὼν δ' ὃ γε πατρίδα γαῖαν
ἐς Θήβας ἰκέτευσε φερεσσακέας Καδμείους.
ἔνθ' ὃ γε δώματ' ἔναιε σὺν αἰδοίῃ παρακοίτι
15 νόσφιν ἄτερ φιλότητος ἐφιμέρου, οὐδέ οἱ ἦεν
πρὶν λεχέων ἐπιβῆναι ἐυσφύρου Ἡλεκτρυνῶν
πρὶν γε φόνον τείσαιο κασιγνήτων μεγαθύμων

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(1) . . . Or like her:¹ leaving behind her houses and her father's land, she came to Thebes following warlike Amphitryon—Alcmene, the daughter of host-rousing Electryon. She surpassed the tribe of female women in form and in size; and as for her mind, no one could contend with her among those born by mortal women bedded to mortal men. From her head and dark eyebrows it wafted just as from golden Aphrodite's. And in her spirit she honored her husband as no other female woman ever yet honored hers. In truth, he had slain her fine father, overpowering him with force, angry on account of oxen; but he left his fatherland and came as a suppliant to Thebes, to the shield-bearing Cadmeans. There he dwelt in mansions with his reverend wife, but without partaking in amorous love at all: for he was not allowed to go up into the bed of Electryon's fine-ankled daughter until he had avenged the murder of his wife's great-spirited brothers and burned

¹ Verses 1–56 were also transmitted in antiquity as part of the *Catalogue of Women*, cf. T52 and Fr. 139.

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- ἥς ἀλόχον, μαλερῶ δὲ καταφλέξαι πυρὶ κώμας
ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων.
- 20 τὼς γάρ οἱ διέκειτο, θεοὶ δ' ἐπὶ μάρτυροι ἦσαν·
τῶν ὃ γ' ὀπίζετο μῆνιν, ἐπείγετο δ' ὅττι τάχιστα
ἐκτελέσαι μέγα ἔργον, ὃ οἱ Διόθεν θέμις ἦεν.
τῷ δ' ἅμα ἰέμενοι πολέμοιό τε φυλόπιδός τε
Βοιωτοὶ πλῆξιπποι, ὑπὲρ σακέων πνείοντες,
- 25 Λοκροὶ τ' ἀγχέμαχοι καὶ Φωκῆες μεγάθυμοι
ἔσποντ'· ἦρχε δὲ τοῖσιν εὖς πάις Ἀλκαίοιο
κυδιῶν λαοῖσι. πατὴρ δ' ἀνδρῶν τε θεῶν τε
ἄλλην μῆτιν ὕφαινε μετὰ φρεσίν, ὥς ῥα θεοῖσιν
ἀνδράσι τ' ἀλφηστῆσιν ἀρῆς ἀλκτῆρα φυτεύσαι.
- 30 ὦρτο δ' ἀπ' Οὐλύμποιο δόλον φρεσὶ βυσσοδομεύων,
ἰμείρων φιλότητος εὐζώνοιο γυναικός,
ἐννύχιος· τάχα δ' ἵξε Τυφαόνιον· τόθεν αὖτις
Φίκιον ἀκρότατον προσεβήσατο μητίετα Ζεὺς.
ἔνθα καθεζόμενος φρεσὶ μῆδετο θέσκελα ἔργα·
- 35 αὐτῇ μὲν γὰρ νυκτὶ τανισφύρου Ἥλεκτρυνῶνης
εὐνῇ καὶ φιλότητι μίγῃ, τέλεσεν δ' ἄρ' ἐέλδωρ·
αὐτῇ δ' Ἀμφιτρύων λαοσσόος, ἀγλαὸς ἥρως,
ἐκτελέσας μέγα ἔργον ἀφίκετο ὄνδε δόμονδε,
οὐδ' ὃ γ' ἐπὶ δμῶας καὶ ποιμένας ἀγροιώτας
- 40 ὦρτ' ἰέναι, πρίν γ' ἥς ἀλόχου ἐπιβήμεναι εὐνῆς·
τοῖος γὰρ κραδίην πόθος αἴνυντο ποιμένα λαῶν.
ὥς δ' ὅτ' ἀνὴρ ἀσπαστὸν ὑπεκπροφύγῃ κακότητα
νούσων ὑπ' ἀργαλέης ἧ καὶ κρατεροῦ ὑπὸ δεσμοῦ,
ὥς ῥα τότε Ἀμφιτρύων χαλεπὸν πόνον ἐκτολυπεύσας

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with ravening fire the villages of the men, the heroes, Taphians and Teleboans. For this was how it was settled for him, and the gods were witnesses upon it; he dreaded their wrath, and he hastened as quickly as possible to fulfill the great deed that was Zeus' established right for him. Together with him went the horse-smiting Boeotians, eager for war and battle, panting above their shields, and the close-fighting Locrians and the great-spirited Phocians; and Alcaeus' good son commanded them, glorying in his army.

(27) But the father of men and of gods was weaving a different scheme in his spirit, to produce a protector against ruin for gods and for men who live on bread. He rushed from Olympus by night, planning deception in the depths of his soul, desiring the love of a fine-girdled woman; he quickly reached Typhaonium, and from there the counsellor Zeus went up lofty Mount Phicion. Sitting there, he devised wondrous deeds in his spirit: for that very night he mingled with Electryon's long-ankled daughter in her loving bed, and he fulfilled his desire. On that same night host-rousing Amphytryon, the splendid hero, arrived home after he had fulfilled the great deed; and he did not hasten to go to his slaves and countryside shepherds before he had gone up into his wife's bed—such desire had seized the heart of the shepherd of the hosts. Just as when a man joyously escapes evil, from distressful illness or else from strong bondage, so too Amphytryon arrived home joyfully

18 καταφλέξει Π₅ Π₃₇ Sp^c: πυρὶ κατ. bJF

39 γ' ἐπὶ codd.: γε πρὶν Σ^zl (unde γρ. πρὶν Z)

42–5 exp. Mazon: ante 39 traiec. Kinkel: duas conceptiones (39–41, 42–5) agnovit Wilamowitz

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- 45 ἀσπασίως τε φίλως τε ἔον δόμον εἰσαφίκανεν.
 παννύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτι
 τερπόμενος δώροισι πολυχρύσου Ἀφροδίτης.
 ἧ δὲ θεῶ δμηθείσα καὶ ἀνέρι πολλὸν ἀρίστῳ
 Θήβῃ ἐν ἑπταπύλῳ διδυμάονε γείνατο παῖδε,
 50 οὐκέθ' ὁμὰ φρονέοντε· κασιγνήτῳ γε μὲν ἦστην·
 τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα
 δεινόν τε κρατερόν τε, βίην Ἑρακληΐην,
 τὸν μὲν ὑποδμηθείσα κελαινεφεί Κρονίῳνι,
 αὐτὰρ Ἴφικλῆα δορυσσόῳ Ἀμφιτρώνι·
 55 κεκριμένην γενεήν, τὸν μὲν βροτῶ ἀνδρὶ μιγείσα,
 τὸν δὲ Διὶ Κρονίῳνι, θεῶν σημάντορι πάντων.

- ὃς καὶ Κύκνον ἔπεφνεν, Ἀρητιάδην μεγάλθυμον.
 εὔρε γὰρ ἐν τεμένει ἑκατηβόλου Ἀπόλλωνος
 αὐτὸν καὶ πατέρα ὃν Ἄρη', ἄατον πολέμοιο,
 60 τεύχεσι λαμπομένους σέλας ὥς πυρὸς αἶθομένοιο,
 ἔσταότ' ἐν δίφρῳ· χθόνα δ' ἔκτυπον ὠκέες ἵπποι
 νύσσουντες χηλῇσι, κόνις δέ σφ' ἀμφιδεδῆει
 κοπτομένη πλεκτοῖσιν ὑφ' ἄρμασι καὶ ποσὶν ἵππων·
 ἄρματα δ' εὐποίητα καὶ ἄντυγες ἀμφαράβιζον
 65 ἵππων ἱεμένων. κεχάρητο δὲ Κύκνος ἀμύμων,
 ἐλπόμενος Διὸς υἱὸν ἀρήιον ἡνίοχόν τε
 χαλκῶ δηώσειν καὶ ἀπὸ κλυτὰ τεύχεα δύσειν.
 ἀλλὰ οἱ εὐχολέων οὐκ ἔκλυε Φοῖβος Ἀπόλλων·
 αὐτὸς γάρ οἱ ἐπῶρσε βίην Ἑρακληΐην.
 70 πᾶν δ' ἄλσος καὶ βωμὸς Ἀπόλλωνος Παγασαίου
 λάμπειν ὑπαὶ δεινοῖο θεοῦ τευχέων τε καὶ αὐτοῦ,

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and happily after he had wound up his difficult labor. For the whole night he lay abed with his reverend wife, delighting in the gifts of golden Aphrodite. And since she had been overpowered both by a god and by much the best man in seven-gated Thebes, she gave birth to twin boys, not like-minded—brothers they were, but the one was worse, the other man much better, terrible and strong, Heracles' force. To this one she gave birth overpowered by Cronus' black-clouded son, but to Iphicles overpowered by spear-rousing Amphitryon—offspring different from one another, the one because she mingled with a mortal man, the other with Zeus, Cronus' son, the commander of all the gods.

(57) He² killed Cycnus too, Ares' great-spirited son. For he found him in far-shooting Apollo's precinct, himself and his father Ares, insatiable for war, shining in their armor like the blaze of burning fire, standing in their chariot. The swift horses beat the ground, scraping it with their hooves, and the dust flamed around them, struck by the plaited chariots and the horses' feet; the well-made chariots and the chariot-rails rattled all around as the horses were raring to go. Excellent Cycnus rejoiced, expecting that he would slay Zeus' warlike, chariot-driving son with the bronze and strip off his famous armor. But Phoebus Apollo paid no heed to his prayers, for he himself roused up Heracles' force against him. The whole grove and altar of Pagasaean Apollo shone from the terrible god's armor

² Heracles.

- πῦρ δ' ὥς ὀφθαλμῶν ἀπελάμπετο. τίς κεν ἐκείνου
 ἔτλη θνητὸς ἐὼν κατεναντίον ὀρμηθῆναι
 πλήν γ' Ἡρακλῆος καὶ κυδαλίμου Ἰολάου;
 75 κείνων γὰρ μεγάλη τε βίη καὶ χεῖρες ἄαπτοι
 ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσι.
 ὅς ῥα τόθ' ἠνίοχον προσέφη κρατερόν Ἰόλαον.
 “Ἡρως ὦ Ἰόλαε, βροτῶν πολὺ φίλτατε πάντων,
 ἦ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὀλυμπον ἔχουσιν,
 80 ἦλινεν Ἀμφιτρύων, ὅτ' ἐυστέφανον ποτὶ Θήβην
 ἦλθε λιπὼν Τίρυνθον, ἐυκτίμενον πτολίεθρον,
 κτεῖνας Ἡλεκτρύωνα βοῶν ἔνεκ' εὐρυμετώπων.
 ἶκετο δ' ἐς Κρεῖοντα καὶ Ἡνιόχην τανύπεπλον,
 οἳ ῥά μιν ἡσπάζοντο καὶ ἄρματα πάντα παρείχον,
 85 ἦ δίκη ἔσθ' ἰκέτησι, τίον δ' ἄρα κηρόθι μᾶλλον.
 ζῶε δ' ἀγαλλόμενος σὺν ἐυσφύρῳ Ἡλεκτρυνῶνῃ,
 ἦ ἀλόχῳ· τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν
 γεινόμεθ' οὔτε φυτὴν ἐναλίγκιοι οὔτε νόημα,
 σὸς τε πατὴρ καὶ ἐγώ· τοῦ μὲν φρένας ἐξέλετο Ζεὺς,
 90 ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆας
 ὥχετο τιμήσων ἀλιτήμενον Εὐρυσθῆα,
 σχέτλιος· ἦ που πολλὰ μετεστοναχίζει· ὀπίσσω
 ἦν ἄτην ὀχέων· ἦ δ' οὐ παλινάγρετός ἐστιν.
 αὐτὰρ ἐμοὶ δαίμων χαλεποὺς ἐπετέλλετ' ἀέθλους.
 95 ὦ φίλος, ἀλλὰ σὺ θᾶσσον ἔχ' ἠνία φοινικόεντα
 ἵππων ὠκυπόδων· μέγα δὲ φρεσὶ θάρσος ἀέξων
 ἰθὺς ἔχειν θοὸν ἄρμα καὶ ὠκυπόδων σθένος ἵππων,
 μηδὲν ὑποδδείσας κτύπον Ἄρεος ἀνδροφόνοιο,
 ὃς νῦν κεκληγὼς περιμαίνεται ἱερὸν ἄλσος

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and from the god himself, and it shone like fire from his eyes. What mortal would have dared to rush forward against him, except for Heracles and renowned Iolaus? For upon their massive limbs grew great strength and untouchable hands out of their shoulders.

(77) Then he³ addressed the charioteer, strong Iolaus: “Oh hero Iolaus, much the dearest of all mortals, in truth Amphitryon mightily offended the blessed immortals who possess Olympus, when he left Tiryns, the well-founded city, and came to well-garlanded Thebes, after he had killed Electryon on account of broad-browed oxen. He came to Creon and to long-robed Henioche, who welcomed him and gave him all things fitting, which is justice for suppliants; and they honored him all the more in their hearts. And he lived exulting, together with Electryon’s fine-ankled daughter, his wife; and soon, as the years revolved, we were born, your father and I, alike neither in build nor in thought. But Zeus took away his mind from him: leaving behind his house and his parents, he went off—cruel one!—to pay honor to impious Eurystheus. Surely he often groaned afterwards, enduring his calamity: yet it cannot be made good again.

(94) “But upon me a divinity has imposed difficult tasks. Come, my friend, quickly take hold of the swift-footed horses’ purple reins; greatly increase the courage of your spirit and steer straight the swift chariot and the swift-footed horses’ strength, not at all fearing the din of man-killing Ares, who now rages shrieking around the holy

³ Heracles.

- Φοίβον Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος·
 100 ἦ μὴν καὶ κράτερός περ ἐὼν ἅαται πολέμοιο.”
 τὸν δ' αὖτε προσέειπεν ἀμώμητος Ἰόλαος·
 “ἦθεῖ, ἦ μάλα δὴ τι πατήρ ἀνδρῶν τε θεῶν τε
 τιμᾷ σὴν κεφαλὴν καὶ ταύρεος Ἐννοσίγαιος,
 105 ὃς Θήβης κρήδεμνον ἔχει ῥύεταί τε πόληα,
 οἶον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε
 σὰς ἐς χεῖρας ἄγουσιν, ἵνα κλέος ἐσθλὸν ἄρῃαι.
 ἀλλ' ἄγε δύσεο τεύχε' ἀρήια, ὄφρα τάχιστα
 δίφρους ἐμπελάσαντες Ἀρηός θ' ἡμέτερόν τε
 110 μαρνώμεσθ', ἐπεὶ οὐ τοι ἀτάρβητον Διὸς υἱὸν
 οὐδ' Ἰφικλείδην δειδίζεσαι, ἀλλὰ μιν οἷω
 φεύξεσθαι δύο παῖδας ἀμύμονος Ἀλκείδαιο,
 οἱ δὴ σφι σχεδὸν εἰσι, λιλαιόμενοι πολέμοιο
 φυλόπιδα στήσειν, τά σφιν πολὺ φίλτερα θοίνης.”
 115 ὥς φάτο· μείδησεν δὲ βίῃ Ἑρακληεῖη
 θυμῷ γηθήσας· μάλα γάρ νύ οἱ ἄρμενα εἶπεν·
 καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 “ἦρως ὦ Ἰόλαε, διοτρεφές, οὐκέτι τηλοῦ
 ὑσμίνῃ τρηχέϊα· σὺ δ' ὥς πάρος ἦσθα δαΐφρων,
 120 ὥς καὶ νῦν μέγαν ἵππον Ἀρίονα κυανοχαίτην
 πάντα ἀναστρωφᾶν καὶ ἀρηγέμεν ὥς κε δύνῃαι.”
 ὥς εἰπὼν κνημίδας ὀρειχάλκοιο φαεινοῦ,
 Ἑφαίστου κλυτὰ δῶρα, περὶ κνήμησιν ἔθηκε.
 125 καλὸν χρύσειον πολυδαίδαλον, ὃν οἱ ἔδωκε
 Παλλὰς Ἀθηναίη, κούρη Διός, ὅππότε ἔμελλε
 τὸ πρῶτον στονόμεντας ἐφορμήσεσθαι ἀέθλους.

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grove of Phoebus Apollo, the far-shooting lord. In truth, strong though he is, he shall be satiated with war.”

(101) Blameless Iolaus addressed him in turn: “Dear sir, in truth the father of men and of gods is doing you very great honor, and so too the bull-like Earth-Shaker,⁴ who possesses Thebes’ battlements and protects the city—such is this mortal too, strong and great, whom they are leading into your hands so that you can acquire fine glory. Come, put on war-like armor, so that we can wage battle, bringing Ares’ chariot and our own near one another as quickly as possible, since he will not frighten Zeus’s fearless son nor Iphicles’. No, I rather think that he will flee excellent Alcides’ two descendants,⁵ who are close to him, eager for war, to raise up battle—what is much dearer to them than a feast!”

(115) So he spoke; and Heracles’ force smiled, rejoicing in his spirit, for what he had said pleased him greatly. Answering him he spoke winged words: “Hero Iolaus, nurtured by Zeus, the rough combat is no longer far off. Just as you were valorous earlier, so too keep turning now the great horse, black-maned Arion, in every direction, and help me however you can.”

(122) He spoke thus and placed around his legs greaves of shining mountain-bronze, the famous gifts of Hephaestus. Second, he put around his chest a breast-plate, fine, golden, richly worked, which Pallas Athena, Zeus’ daughter, had given him when first he was about to set out on his

⁴ Poseidon.

⁵ Usually “Alcides” designates Heracles; here it must refer instead to Alcaeus’ son Amphitryon, whose two descendants (in a very broad sense of the term) are Heracles and Iolaus.

- θήκατο δ' ἄμφ' ὤμοισιν ἄρῆς ἀλκτῆρα σίδηρον,
 δεινὸς ἀνὴρ· κοίλῃν δὲ περὶ στήθεσσι φαρέτρην
 130 κάββαλεν ἐξόπιθεν· πολλοὶ δ' ἔντοσθεν οἰστοὶ
 ῥιγηλοί, θανάτοιο λαθιφθόγγοιο δοτῆρες·
 πρόσθεν μὲν θάνατόν τ' εἶχον καὶ δάκρυσι μῦρον,
 μέσσοι δὲ ξεστοί, περιμήκεες, αὐτὰρ ὅπισθε
 μόρφνοιο φλεγύαιο καλυπτόμενοι πτερύγεσσιν.
 135 εἶλετο δ' ὄβριμον ἔγχος, ἀκαχμένον αἶθοπι χαλκῷ.
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκε,
 δαιδαλέην, ἀδάμαντος, ἐπὶ κροτάφοις ἀραρυῖαν,
 ἣ τ' εἵρυτο κάρη Ἡρακλῆος θείοιο.

χερσί γε μὴν σάκος εἶλε παναίολον, οὐδέ τις
 αὐτὸ

- 140 οὐτ' ἔρρηξε βαλὼν οὐτ' ἔθλασε, θαῦμα ἰδέσθαι.
 πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ' ἐλέφαντι
 ἡλέκτρῳ θ' ὑπολαμπὲς ἔην χρυσῷ τε φαεινῷ
 λαμπόμενον, κυάνου δὲ διὰ πτύχες ἡλήλαντο.

- ἐν μέσσω δ' ἀδάμαντος ἔην Φόβος οὗ τι φατειός,
 145 ἔμπαλιν ὅσσοισιν πυρὶ λαμπομένοισι δεδορκώς·
 τοῦ καὶ ὀδόντων μὲν πλήτο στόμα λευκαθεόντων,
 δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου
 δεινὴ Ἔρις πεπότῃτο κορύσσουσα κλόνον ἀνδρῶν,
 σχετλίῃ, ἣ ῥα νόον τε καὶ ἐκ φρένας εἶλετο φωτῶν
 150 οἵτινες ἀντιβίην πόλεμον Διὸς νῆι φέροισιν.
 τῶν καὶ ψυχὰι μὲν χθόνα δύνουσ' Ἄιδος εἴσω
 αὐτῶν, ὅστέα δέ σφι περὶ ῥινοῖο σαπίσης
 Σειρίου ἀζαλέοιο κελαινῇ πύθεται αἶη.

THE SHIELD

painful tasks. He set around his shoulders the iron, the protector against ruin—that terrible man. After this he cast around his chest the hollow quiver; many arrows were inside, chilling, givers of speechless death: for in front they held death and trickled with tears, in the middle they were smooth, very long, and in back they were covered with the feathers of a fiery red eagle. He grasped his strong spear, sharpened with gleaming bronze. Upon his powerful head he placed a well-made helmet, well worked, made of adamant, fitting closely upon his temples, which protected god-like Heracles' head.

(139) With his hands he grasped a shield, all flashing—no one ever broke through it by striking it nor smashed it, a wonder to see. For the whole thing glittered in a circle with gypsum and white ivory and electrum, and shone with gleaming gold; and dark blue plates had been fastened onto it.

(144) In the middle was Fear, made of adamant, unspeakable, glaring backwards with eyes shining like fire. His mouth was full of white teeth, terrible, dreadful; and over his grim forehead flew terrible Strife, preparing for the battle-rout of men—cruel one, she took away the mind and sense of any men who waged open war against Zeus' son. Their souls go down beneath the earth to Hades, and when the flesh has decayed their bones rot away on the black earth under parching Sirius.

135 εἴλετο Hermann: ἦσαν ὁ codd. αἶθ. χαλκῶ: εἴλετο
 χ. F: εἴλετο θυμῶ m 143 non leg. Σz, damn. Heyne
 149 susp. Wolf
 150 (=163)-3 exp. Schwarz, 151-9 Studniczka, 151-3 Lehrs al.

HESIOD

- ἐν δὲ Προΐωξίς τε Παλίωξίς τε τέτυκτο,
 155 ἐν δ' Ὀμαδός τε Φόνος τ' Ἀνδροκτασίη τε δεδήκει,
 ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὅλοη Κῆρ
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν.
 εἶμα δ' ἔχ' ἀμφ' ὤμοισι दाφεινὸν αἵματι φωτῶν,
 160 δεινὸν δερκομένη καναχῆσί τε βεβρυχύϊα.
 ἐν δ' ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὔ τι φατειῶν,
 δώδεκα, ταὶ φοβέεσκον ἐπὶ χθονὶ φύλ' ἀνθρώπων
 οἴτινες ἀντιβίην πόλεμον Διὸς νῆι φέροιεν.
 τῶν καὶ ὀδόντων μὲν καναχὴ πέλεν, εὔτε μάχοιτο
 165 Ἀμφιτρωνιάδης· τὰ δ' ἐδαίετο θαυματὰ ἔργα·
 στίγματα δ' ὥς ἐπέφαντο ἰδεῖν δεινοῖσι δράκουσι·
 κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.
 ἐν δὲ συνῶν ἀγέλαι χλούνων ἔσαν ἡδὲ λεόντων
 ἐς σφέας δερκομένων, κοτεόντων θ' ἰεμένων τε.
 170 τῶν καὶ ὀμιληδὸν στίχες ἦισαν, οὐδέ νυ τώ γε
 οὐδέτεροι τρεῖτην, φρίσσόν γε μὲν αὐχένας ἄμφω.
 ἦδη γάρ σφιν ἔκειτο μέγας λῆς, ἀμφὶ δὲ κάπροι
 δοιοί, ἀπουράμενοι ψυχάς· κατὰ δέ σφι κελαινὸν
 αἶμ' ἀπελείβετ' ἔραζ'. οἱ δ' αὐχένας ἐξεριπόντες
 175 κείατο τεθνηῶτες ὑπὸ βλοσυροῖσι λέουσιν·
 τοὶ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέοντε μάχεσθαι,
 ἀμφοτέρω, χλοῦναί τε σύες χαροποί τε λέοντες.
 ἐν δ' ἦν ὑσμίνη Λαπιθάων αἰχμητῶν
 Καινέα τ' ἀμφὶ ἄνακτα Δρύαντά τε Πειρίθοόν τε
 180 Ὀπλέα τ' Ἐξάδιόν τε Φάληρόν τε Πρόλοχόν τε

THE SHIELD

(154) Upon it were wrought Pursuit and Rally; upon it burned Tumult and Murder and Slaughter; upon it was Strife, upon it rushed Battle-Din, upon it deadly Fate was dragging men by the feet through the battle, holding one who was alive but freshly wounded, another who was unwounded, another who had died. Around her shoulders she wore a cloak, purple with the blood of men, and she glared terribly and bellowed with a clanging sound.

(161) Upon it were the heads of terrible snakes, unspeakable, twelve of them: they frightened the tribes of any men upon the earth who waged open war against Zeus' son. There was a grinding of their teeth whenever Amphytryon's son fought. They were burning, these marvelous works: spots like marks were visible to see on the terrible serpents, dark along their backs, and their jaws were black.

(168) Upon it were herds of wild boars and of lions glaring at them, angry and eager. They were grouped in rows, and neither side was afraid but both made their neck hairs bristle. For a great lion was already lying between them, and around it were two boars, deprived of life, and their black blood was dripping down onto the ground; they were lying with their necks outstretched, dead, under the grim lions. Both sides were roused all the more to fight angrily, both the wild boars and the fierce-eyed lions.

(178) Upon it was the combat of the spear-bearing Lapiths around Caeneus their king, and Dryas and Peirithous and Hopleus and Exadius and Phalerus and

154-60 susp. Welcker, secl. Furtwängler

156-59 exp. Heinrich (157-59 iam Schlichtegroll)

161-67 exp. G. F. Rohde 163 (=150) exp. Paley

- Μόψόν τ' Ἀμπυκίδην, Τιταρήσιον, ὄζον Ἄρῃος
 Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.
 ἀργύρεοι, χρύσεια περὶ χροῖ τεύχε' ἔχοντες.
 Κένταυροι δ' ἐτέρωθεν ἐναντίοι ἠγερέθοντο
 185 ἀμφὶ μέγαν Πετραῖον ἰδ' Ἄσβολον οἰωνιστὴν
 Ἄρκτόν τ' Οὐρεῖόν τε μελαγχαίτην τε Μίμαντα
 καὶ δύο Πευκείδας, Περιμήδεά τε Δρύαλόν τε,
 ἀργύρεοι, χρυσέας ἐλάτας ἐν χερσὶν ἔχοντες.
 καὶ τε συναῖγδην ὥς εἰ ζωοὶ περ ἑόντες
 190 ἔγχεσιν ἥδ' ἐλάτης αὐτοσχεδὸν ὠριγνῶντο.
 ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἕστασαν ἵπποι
 χρύσειοι, ἐν δὲ καὶ αὐτὸς ἐναρσφόρος οὐλῖος Ἄρῃς,
 αἰχμὴν ἐν χείρεσσιν ἔχων, πρυλέεσσι κελεύων,
 αἵματι φοινικόεις ὥς εἰ ζωοὺς ἐναρίζων,
 195 δίφρου ἐπεμβεβαώς· παρὰ δὲ Δεῖμός τε Φόβος τε
 ἕστασαν ἰέμενοι πόλεμον καταδύμεναι ἀνδρῶν.
 ἐν δὲ Διὸς θυγάτηρ ἀγελείη Τριτογένεια,
 τῇ ἱκέλῃ ὥς εἴ τε μάχην ἐθέλουσα κορύσσειν,
 ἔγχος ἔχουσ' ἐν χειρὶ † χρυσέην τε τρυφάλειαν
 200 αἰγίδα τ' ἀμφ' ὤμοις· ἐπὶ δ' ὥχετο φύλοπιν αἰνὴν.
 ἐν δ' ἦν ἀθανάτων ἱερὸς χορός· ἐν δ' ἄρα μέσσω
 ἱμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱὸς
 χρυσεῖη φόρμιγγι· θεῶν δ' ἔδος ἀγνὸς Ὀλυμπος·
 ἐν δ' ἀγορή, περὶ δ' ὄλβος ἀπείριτος ἔστεφάνωτο

186 Μίμαν τε West
 Peppmüller)

197 ἀγελείη: ὀλοή B (ὀλοή ἦν
 199 ἐν(ὶ) χειρὶ BF(S): ἐν χερσὶ(ν) bJ
 χρυσεῖην τὴν ἐν χερσὶ φαεινὴν τε τρ. Hermann: ἐν χερσὶν <ἰδὲ>

THE SHIELD

Prolochus, and Mopsus of Titarus, Ampycus' son, scion of Ares, and Theseus, Aegeus' son, equal to the immortals—all of them silver, wearing golden armor on their skin. The Centaurs were gathered facing them on the other side around great Petraeus and Asbolus the augur, and Arctus and Orius and black-haired Mimas and Peuceus' two sons, Perimedes and Dryalus—all of them silver, holding golden fir trees in their hands. And rushing against one another, as though they were alive, they fought hand to hand with outstretched spears and fir trees.

(191) Upon it stood the swift-footed horses of grim Ares, made of gold, and upon it too was spoil-bearing, dire Ares himself, holding a spear in his hands, giving orders to the foot-soldiers, purple with blood as though he were slaying living men, mounted on his chariot. Beside him stood Fear and Rout, eager to plunge into the war of men.

(197) Upon it stood Zeus' daughter, leader of the war-host, Tritogeneia,⁶ and she looked as though she wanted to prepare for battle, holding a spear in her hand, and a golden helmet, and the aegis around her shoulders. And she was going off towards dread battle.

(201) Upon it was the holy chorus of the immortals; and in the middle the son of Zeus and Leto was playing music, rousing desire, upon a golden lyre. The seat of the gods was hallowed Olympus; upon it was the assembly, and around

⁶ Athena.

χρυσέην [τε] τρ. Bentley: ἔχουσα [ἐν] χερὶ (χεροῖν Paley)
χρυσείην τε τρ. Goettling

203–4 exp. Goettling, θεῶν . . . 205 ἀγῶνι Bauermeister: duas
recensiones varie refingunt Bergk, Wilamowitz

HESIOD

- 205 ἀθανάτων ἐν ἀγῶνι· θεαὶ δ' ἐξῆρχον ἀοιδῆς
 Μοῦσαι Πιερίδες, λιγὺν μελπομένης εἰκυῖαι.
 ἐν δὲ λιμὴν εὖορμος ἀμαιομακέτοιο θαλάσσης
 κυκλοτερὴς ἐτέτυκτο πανέφθου κασσιτέρου
 κλυζομένῳ ἵκελος· πολλοὶ γε μὲν ἄμ μέσον αὐτοῦ
 210 δελφῖνες τῇ καὶ τῇ ἐθύνεον ἰχθυάοντες
 νηχομένοις ἵκελοι· δοιῶ δ' ἀναφυσιόωντες
 ἀργύρεοι δελφῖνες τέφοίτων· ἔλλοπας ἰχθύς.
 τῶν δ' ὑπο χάλκειοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκτῆς
 ἦστο ἀνὴρ ἀλιεὺς δεδοκημένος, εἶχε δὲ χερσὶν
 215 ἰχθύσιν ἀμφίβληστρον ἀπορρίψοντι ἐοικώς.
 ἐν δ' ἦν ἠνκόμου Δανάης τέκος, ἱππότα Περσεύς,
 οὗτ' ἄρ' ἐπιπαύων σάκεος ποσὶν οὔθ' ἐκάς αὐτοῦ,
 θαῦμα μέγα φράσσασθ', ἐπεὶ οὐδαμῇ ἐστήρικτο.
 τὼς γάρ μιν παλάμαις τεύξεν κλυτὸς Ἀμφιγυήεις,
 220 χρύσειον· ἀμφὶ δὲ ποσσὶν ἔχεν πτερόεντα πέδιλα·
 ὅμοισιν δέ μιν ἀμφὶ μελάνδετον ἄορ ἔκειτο
 χαλκέου ἐκ τελαμῶνος· ὃ δ' ὥς τε νόημ' ἐποτᾶτο·
 πᾶν δὲ μετάφρενον εἶχε κάρη δεινοῖο πελώρου,
 Γοργούς· ἀμφὶ δέ μιν κίβισις θέε, θαῦμα ιδέσθαι,
 225 ἀργυρέῃ· θύσανοι δὲ κατηωρεῦντο φαεινοὶ
 χρύσειοι· δεινὴ δὲ περὶ κροτάφοισι ἄνακτος
 κείτ' Ἄιδος κυνέη νυκτὸς ζόφον αἶνον ἔχουσα.
 αὐτὸς δὲ σπεύδοντι καὶ ἐρρίγοντι ἐοικώς
 Περσεὺς Δαναΐδης ἐπιταίνετο· ταὶ δὲ μετ' αὐτὸν

209 πολλοὶ . . . 211 ἵκ. non habet Π₃₄ (expunxerat Pepp-
 müller)

THE SHIELD

it measureless wealth was placed in the contest of the immortals. Goddesses were beginning the song, the Pierian Muses, and they looked as though they were singing piercingly.

(207) Upon it was wrought a good-mooring harbor of the invincible sea, circular, made of fully purified tin, and it looked as though it were undulating; in the middle of it rushed many dolphins here and there, fishing, and they looked as though they were swimming. Two silver dolphins, spouting, were †...† the mute fish; below them, the bronze fish were fleeing in fear. On the shore sat a man, a fisherman, watching; in his hands he held a casting-net for fish, and he looked like he was just about to heave it.

(216) Upon it was fine-haired Danae's son, the horseman Perseus, neither touching the shield with his feet nor far from it—a great wonder to observe, since nowhere was he attached to it. For that was how with his skilled hands the renowned *Lame One* had wrought him, made of gold. Around his feet he wore winged sandals; around his shoulders hung a black-bound sword from a bronze baldric. He flew like a thought. The head of a terrible monster, the Gorgon, covered his whole back; a pouch ran around it, a wonder to see, made of silver; shining tassels hung down from it, made of gold. The terrible helmet of Hades was set around the king's temples and held the dread darkness of night. Perseus himself, Danae's son, was outstretched, and he looked as though he were hastening and shuddering.

212 ἐφοίτων codd. (ἐφοιβον, supra lineam ἐφοιβων F):
ἐ]φουινεον Π₃₄: ἐφοίβεον von der Muehll: ἐφοίμεον West

- 230 Γοργόνες ἄπλητοί τε καὶ οὐ φαταὶ ἐρρώοντο
 ἰέμεναι μαπέειν· ἐπὶ δὲ χλωροῦ ἀδάμαντος
 βαινουσέων ἰάχεσκε σάκος μεγάλῳ ὀρυμαγδῷ
 ὀξέα καὶ λιγέως· ἐπὶ δὲ ζώνησι δράκοντε
 δοιῷ ἀπηωρεῦντ' ἐπικυρτώνοντε κάρηνα·
- 235 λίχμαζον δ' ἄρα τῷ γε, μένει δ' ἐχάρασσον ὀδόντας
 ἄγρια δερκομένῳ· ἐπὶ δὲ δεινοῖσι καρήνοις
 Γοργείοις ἐδονεῖτο μέγας Φόβος. οἱ δ' ὑπὲρ αὐτέων
 ἄνδρες ἐμαρνάσθην πολεμήια τεύχε' ἔχοντες,
 τοὶ μὲν ὑπὲρ σφετέρης πόλιος σφετέρων τε τοκῆων
- 240 λοιγὸν ἀμύνοντες, τοὶ δὲ πραθέειν μεμαῶτες.
 πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες
 μάρνανθ'. αἱ δὲ γυναῖκες ἐνδμήτων ἐπὶ πύργων
 χαλκέων ὀξὺ βόων, κατὰ δ' ἐδρύπτοντο παρειάς,
 ζῶησιν ἵκελαι, ἔργα κλυτοῦ Ἡφαίστοιο.
- 245 ἄνδρες δ' οἱ πρεσβῆες ἔσαν γῆράς τε μέμαρπεν
 ἀθρόοι ἔκτοσθεν πυλέων ἔσαν, ἂν δὲ θεοῖσι
 χείρας ἔχον μακάρεσσι, περὶ σφετέροισι τέκεσσι
 δειδιότες· τοὶ δ' αὖτε μάχην ἔχον. αἱ δὲ μετ' αὐτοὺς
 Κῆρες κυάνεαι, λευκοὺς ἀραβεῦσαι ὀδόντας,
- 250 δεινωποὶ βλοσυροὶ τε दाφοινοὶ τ' ἄπλητοί τε
 δῆριν ἔχον περὶ πιπτόντων· πᾶσαι δ' ἄρ' ἵεντο
 αἷμα μέλαν πῖεειν· ὃν δὲ πρῶτον μεμάποιεν
 κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῷ
 βάλλ' ὄνυχας μεγάλους, ψυχὴ δ' Ἄιδόσδε κατῆεν
- 255 Τάρταρον ἐς κρυόενθ'. αἱ δὲ φρένας εὐτ' ἀρέσαντο
 αἵματος ἀνδρομέου, τὸν μὲν ῥίπτασκον ὀπίσσω,

THE SHIELD

The Gorgons, dreadful and unspeakable, were rushing after him, eager to catch him; as they ran on the pallid adamant, the shield resounded sharply and piercingly with a loud noise. At their girdles, two serpents hung down, their heads arching forward; both of them were licking with their tongues, and they ground their teeth with strength, glaring savagely. Upon the terrible heads of the Gorgons rioted great Fear.

(237) Above them, men were fighting, wearing warlike armor, some warding off destruction for the sake of their city and their parents, others eager to sack it. Many were prostrate, but more were still engaged in conflict and were fighting. The women on the well-built bronze towers were crying out sharply and rending their cheeks, and they looked as though they were alive, the work of famous Hephaestus. The men who were elderly and whom old age had seized were crowded together outside the gates, and they held up their hands to the blessed gods, fearing for their sons; but these were engaged in battle. Behind them, the dark Fates, gnashing their white teeth, terrible-faced, grim, blood-red, dreadful, were engaged in conflict around those who were falling. They were all eager to drink black blood. Whomever they caught first, lying there or falling freshly wounded, she clenched around him her great claws, and his soul went down to Hades to chilling Tartarus. When they had satisfied their spirits with human blood, they would hurl him backwards, and going forward

248–270 duas vel etiam quattuor recensiones dist. viri docti

254 βάλλ<ον ὁμῶς> van Lennep: βάλλ<ον ἔπειτ'> Hermann [Ἰαῖδοςδε] Hermann κατῆεν Wolf (fort. et Byz.): κατεῖεν codd.: καθῖεν (post ψυχῆν) F. Schwarz (καθίει Hermann)

ἄψ δ' ὄμαδον καὶ μῶλον ἐθύνεον αὖτις ἰοῦσαι.

Κλωθὼ καὶ Λάχεσις σφιν ἐφέεσταν· ἥ μὲν

ὑφίσσων

Ἄτροπος οὐ τι πέλεν μεγάλη θεός, ἀλλ' ἄρα ἥ γε

260 τῶν γε μὲν ἀλλάων προφερέης τ' ἦν πρεσβυτάτη τε.

πᾶσαι δ' ἀμφ' ἐνὶ φωτὶ μάχην δριμύειαν ἔθεντο·

δεινὰ δ' ἐς ἀλλήλας δράκον ὄμμασι θυμήνασαι,

ἐν δ' ὄνυχας χεῖράς τε θρασείας ἰσώσαντο.

παρ δ' Ἀχλὺς εἰστήκει ἐπισμυγερή τε καὶ αἰνή,

265 χλωρὴ ἀνσταλέη λιμῶ καταπεπτηνυῖα,

γουννοπαχής, μακροὶ δ' ὄνυχες χεῖρεσσιν ὑπῆσαν·

τῆς ἐκ μὲν ῥινῶν μύξαι ῥέον, ἐκ δὲ παρειῶν

αἶμ' ἀπελείβειτ' ἔραζ'. ἥ δ' ἄπλητον σεσαρυῖα

εἰστήκει, πολλὴ δὲ κόνις κατενήνοθεν ὥμους,

270 δάκρυσι μυδαλέη. παρὰ δ' εὐπυργος πόλις ἀνδρῶν,

χρύσειαι δέ μιν εἶχον ὑπερθυρίοις ἀραρυῖαι

ἐπτα πύλαι· τοὶ δ' ἄνδρες ἐν ἀγλαΐαις τε χοροῖς τε

τέρψιν ἔχον· τοὶ μὲν γὰρ ἐνσώτρου ἐπ' ἀπήνης

ἤγοντ' ἀνδρὶ γυναικα, πολὺς δ' ὑμέναιος ὀρώρει·

275 τῇλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλύφαζε

χερσὶν ἐνὶ δμῶν· ταὶ δ' ἀγλαΐη τεθαλυῖαι

πρόσθ' ἔκιοι, τῇσιν δὲ χοροὶ παίζοντες ἔποντο·

τοὶ μὲν ὑπὸ λιγυρῶν συρίγγων ἴεσαν αὐδὴν

ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφισιν ἄγνυτο ἡχώ·

280 αἱ δ' ὑπὸ φορμίγγων ἄναγον χορὸν ἱμερόεντα.

ἔνθεν δ' αὖθ' ἐτέρωθε νέοι κώμαζον ὑπ' αὐλοῦ,

τοί γε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῶ καὶ ἀοιδῇ,

τοί γε μὲν αὖ γελῶντες ὑπ' αὐλητῇρι ἕκαστος

THE SHIELD

they would rush once again into the battle din and melee. Clotho and Lachesis stood over them; Atropos, somewhat smaller, was there, not an especially big goddess, but nonetheless she was superior to these others and the oldest one. All of them were waging bitter battle around one man; they glared terribly with their eyes at one another in their fury, and upon it they were equal to one another in their claws and fierce hands. Beside them stood Death-Mist, gloomy and dread, pallid, parched, cowering in hunger, thick-kneed; long claws were under her hands. From her nostrils flowed mucus, from her cheeks blood was dripping down onto the ground. She stood there, grinning dreadfully, and much dust, wet with tears, lay upon her shoulders.

(270) Beside them was a well-towered city of men, and seven golden gates, fitted to the lintels, encompassed it. The men were at pleasure, in revelries and choruses; some were leading a bride to her husband on a well-wheeled wagon, and a great wedding-song rose up. From afar rolled the blaze of burning torches in the hands of slaves, who walked in front, blooming in revelry, and performing choruses followed them. The men sent forth their voices from their soft mouths, accompanied by shrill panpipes, and around them spread the echo; while the women led the lovely chorus to the accompaniment of lyres. On the other side from there, young men were carousing, accompanied by a pipe, some performing in dance and song, while some walked in front, laughing each one with the pipe-player.

258–63 exp. Kuenneth

272 $\tau\epsilon$ $\chi\omicron\rho\omicron\iota\varsigma$: $\lambda\alpha\omicron\iota\varsigma$ *b* (RLM)

281 expunxit Solmsen

283 habet et Π_{35} sch. in Aristophanem: om. Byz.; alteri, immo
tertia recensio trib. Hermann, exp. Deiters

HESIOD

- πρόσθ' ἔκιον· πᾶσαν δὲ πόλιν θαλῖαι τε χοροί τε
 285 ἀγλαῖαι τ' εἶχον. τοῖ δ' αὖ προπάροιθε πόλῃος
 νῶθ' ἵππων ἐπιβάντες ἐθύνεον. οἱ δ' ἀροτῆρες
 ἤρεικον χθόνα διὰν, ἐπιστολάδην δὲ χιτῶνας
 ἐστάλατ'. αὐτὰρ ἔην βαθὺν λήιον· οἷ γε μὲν ἤμων
 αἰχμῆς ὀξείησι κορωνιόωντα πέτῃλα
 290 βριθόμενα σταχύων, ὥς εἰ Δημήτερος ἀκτὴν·
 οἱ δ' ἄρ' ἐν ἑλλεδανοῖσι δέον καὶ ἔπιτνον ἀλωῇ·
 οἱ δ' ἐτρύγων οἶνας, δρεπάνας ἐν χερσὶν ἔχοντες·
 οἱ δ' αὖτ' ἐς ταλάρους ἐφόρευν ὑπὸ τρυγητήρων
 λευκοὺς καὶ μέλανας βότρυνας μεγάλων ἀπὸ ὄρχων,
 295 βριθομένων φύλλοισι καὶ ἀργυρέης ἐλίκεσσιν.
 οἱ δ' αὖτ' ἐς ταλάρους ἐφόρευν. παρὰ δέ σφισιν
 ὄρχος
 χρύσεος ἦν, κλυτὰ ἔργα περίφρονος Ἥφαίστοιο,
 [τοί γε μὲν αὖ παίζοντες ὑπ' αὐλητῇρι ἕκαστος]
 σειόμενος φύλλοισι καὶ ἀργυρέησι κάμαξι,
 300 βριθόμενος σταφυλῇσι· μελάνθησάν γε μὲν αἶδε.
 οἷ γε μὲν ἐτράπεον, τοῖ δ' ἥρουν. οἱ δὲ μάχοντο
 πύξ τε καὶ ἐλκηδόν· τοῖ δ' ὠκύποδας λαγὸς ἤρευν
 ἄνδρες θηρευταί, καὶ καρχαρόδοντε κύνε πρό,
 ἰέμενοι μαπέειν, οἱ δ' ἰέμενοι ὑπαλύξαι.
 305 παρ δ' αὐτοῖς ἱππῆες ἔχον πόνον, ἀμφὶ δ' ἀέθλω
 δῆριν ἔχον καὶ μόχθον· ἐνπλεκέων δ' ἐπὶ δίφρων

292-300 varias recensiones agnovit L. Dindorf
 293-5 secl. Paley, 293 ὑπὸ . . . 296 ἐφόρευν Schoemann, 294
 μεγάλων . . . 296 ἐφόρευν Heinrich

THE SHIELD

Festivities and choruses and revelries filled the whole city.

(285) In front of the city, men were rushing mounted on horseback. Plowmen were breaking up the divine earth, and they were clothed in girt-up tunics. And there was a deep corn-field; with sharp tools some men were reaping the bending stalks which were weighed down with ears of corn, as though it were Demeter's grain; others were tying the sheaves with bands, and these were falling onto the threshing-floor; others were harvesting the vines, holding sickles in their hands; others again were carrying white and black grape clusters from the gatherers to baskets, from big vine-rows weighed down with leaves and silver tendrils. Others again were carrying them to baskets.⁷ Beside them was a vine-row made of gold, the famous work of exceedingly wise Hephaestus, [others again, performing each one with a pipe-player]⁸ trembling with leaves and silver vine-props, weighed down with the grape-bunches; these were black. Some men were treading grapes, others were drawing off the juice.

(301) Other men were competing at boxing and wrestling. Others, huntsmen, were overtaking swift-footed hares, and there was a brace of jagged-toothed dogs in front, eager to catch them—while the others⁹ were eager to escape. Beside them, horsemen were at hard toil: around a prize they were engaged in conflict and effort.

⁷ The translation is conjectural; the text may be corrupt.

⁸ This line, which cannot be satisfactorily integrated into the surrounding passage, may be a trace of an alternative version. Editors reject it.

⁹ I.e. the hares.

- ἡνίοχοι βεβαῶτες ἐφίεσαν ὠκέας ἵππους
 ῥυτὰ χαλαίνοντες, τὰ δ' ἐπικροτέοντα πέτοντο
 ἄρματα κολλήεντ', ἐπὶ δὲ πλήμναι μέγ' αὐτευν.
 310 οἱ μὲν ἄρ' αἰδίων εἶχον πόνον, οὐδέ ποτέ σφιν
 νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἶχον ἄεθλον.
 τοῖσι δὲ καὶ προύκειτο μέγας τρίπος ἐντὸς ἀγῶνος,
 χρύσειος, κλυτὰ ἔργα περίφρονος Ἑφαιστοιο.
 ἀμφὶ δ' ἵτν ῥέεν Ὠκεανὸς πλήθοντι ἐοικώς,
 315 πᾶν δὲ συνείχε σάκος πολυδαίδαλον· οἱ δὲ κατ'
 αὐτὸν
 κύκνοι ἀερσιπόται μεγάλ' ἤπνουν, οἳ ῥά τε πολλοὶ
 νῆχον ἐπ' ἄκρον ὕδωρ· παρὰ δ' ἰχθύες ἐκλονέοντο·
 θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὗ διὰ βουλὰς
 Ἑφαιστος ποίησε σάκος μέγα τε στιβαρόν τε,
 320 ἀρσάμενος παλάμῃσι. τὸ μὲν Διὸς ἄλκιμος υἱὸς
 πάλλεν ἐπικρατέως· ἐπὶ δ' ἱππείου θόρε δίφρου,
 εἵκελος ἀστεροπῇ πατρὸς Διὸς αἰγιόχοιο,
 κοῦφα βιβάς· τῷ δ' ἡνίοχος κρατερὸς Ἴολαος
 δίφρου ἐπεμβεβαὼς ἰθύνετο καμπύλον ἄρμα.
 325 ἀγχίμολον δέ σφ' ἦλθε θεὰ γλαυκῶπις Ἀθήνη,
 καὶ σφεας θαρσύνουσ' ἔπεα πτερόεντα προσηύδα·
 “Χαίρετε, Λυγκῆος γενεὴ τηλεκλειτοῖο·
 νῦν δὲ Ζεὺς κράτος ὑμῖν διδοῖ μακάρεσσιν
 ἀνάσσων
 Κύκνόν τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
 330 ἄλλο δέ τοί τι ἔπος ἐρέω, μέγα φέρτατε λαῶν·
 εὖτ' ἂν δὴ Κύκνον γλυκερῆς αἰῶνος ἀμέρσῃς,
 τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοῖο,

THE SHIELD

Standing on the well-plaited chariots, the charioteers slacked the reins and urged the swift horses; the well-fastened chariots flew clattering and the naves of the wheels screeched loudly. They were at ceaseless toil, but they never achieved victory and the prize remained unawarded—set before them in the arena there was a large tripod too, made of gold, the famous work of exceedingly wise Hephaestus.

(314) Around the rim ran Ocean, and it looked as though it were in full flood; it held together the whole richly worked shield. Upon it were high-flying swans, calling loudly, and many were swimming on the surface of the water; beside them fish were being driven in rout—a wonder to see even for deep-thundering Zeus, through whose counsels Hephaestus had made the shield, big and massive, fitting it together with his skilled hands.

(320) Zeus' strong son wielded it forcefully, and he leapt onto his horse-chariot, springing lightly, like the lightning of his father, aegis-holding Zeus. His charioteer, strong Iolaus, mounted the car and guided the curved chariot.

(325) The goddess, bright-eyed Athena, went up close to them and spoke winged words, encouraging them: "Hail, offspring of far-famed Lynceus! Now Zeus, who rules over the blessed ones, is giving you supremacy to slay Cycnus and to strip his famous armor. Something else I shall tell you, by far greatest of the hosts. When you have deprived Cycnus of sweet life, leave him and his armor

αὐτὸς δὲ βροτολοιγὸν Ἄρη' ἐπιόντα δοκεύσας,
 ἔνθά κε γυμνωθέντα σάκευς ὕπο δαιδαλέοιο
 335 ὀφθαλμοῖσιν ἴδῃς, ἔνθ' οὐτάμεν ὀξεί χαλκῶ.
 ἄψ δ' ἀναχάσσασθαι, ἐπεὶ οὐ νύ τοι αἴσιμόν ἐστιν
 οὔθ' ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα τοῖο."

ὥς εἰποῦς' ἐς δίφρον ἐβήσατο δῖα θεάων,
 νίκην ἀθανάτης χερσὶν καὶ κῦδος ἔχουσα,
 340 ἐσσυμένως. τότε δὴ ῥα διόγνητος Ἰόλαος
 σμερδαλέον ἵπποισιν ἐκέκλετο· τοὶ δ' ὑπ' ὁμοκλῆς
 ῥίμφ' ἔφερον θοὸν ἄρμα κονίοντες πεδίοιο·
 ἐν γάρ σφιν μένος ἦκε θεὰ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἀνασσείσασα· περιστενάχῃσε δὲ γαῖα.
 345 τοὶ δ' ἄμυδις προγένοντ' ἵκελοι πυρὶ ἢ θυνέλλῃ,
 Κύκνός θ' ἱππόδαμος καὶ Ἄρης ἀκόρητος αὐτῆς.
 τῶν δ' ἵπποι μὲν ἔπειθ' ὑπεναντίοι ἀλλήλοισιν
 ὀξεία χρέμισαν, περὶ δέ σφισιν ἄγνυτο ἡχώ.

τὸν πρότερος προσέειπε βίη Ἡρακληεΐη·
 350 "Κύκνε πέπον, τί νυ νῶιν ἐπίσχετον ὠκέας ἵππους,
 ἀνδράσιν οἳ τε πόνου καὶ οἰζύος ἴδριές εἰμεν;
 ἀλλὰ παρέξ ἔχε δίφρον εὐξοον ἥδ' ἐκελεύθου
 εἶκε † παρέξ ἰέναι † · Τρηχῖνάδε τοι παρελαύνω
 ἐς Κήϋκα ἄνακτα· ὃ γὰρ δυνάμει τε καὶ αἰδοῖ
 355 Τρηχῖνος προβέβηκε. σὺ δ' εὖ μάλα οἶσθα καὶ
 αὐτός·

τοῦ γὰρ ὀπυῖεις παῖδα Θεμιστονόην κυανῶπιν.
 ὦ πέπον, οὐ μὲν γάρ τοι Ἄρης θανάτοιο τελευτὴν
 ἀρκέσει, εἰ δὴ νῶι συνοισόμεθα πτολεμίζειν.
 ἦδη μὲν τέ ἔ φημι καὶ ἄλλοτε πειρηθῆναι

THE SHIELD

there, and observe mortal-destroying Ares closely when he attacks: where you see with your eyes that he is unprotected under his well worked shield, strike there with the sharp bronze. Then retreat, for it is not fated for you to take either his horses or his famous armor."

(338) She spoke thus and went up eagerly into the chariot, revered among goddesses, holding victory and glory in her immortal hands. Then Zeus-born Iolaus called terrifyingly to the horses, and at his call they lightly bore the swift chariot, raising dust over the plain; for by shaking her aegis the goddess, bright-eyed Athena, had cast strength into them, and all around the earth groaned. Horse-taming Cycnus and Ares insatiable for the battle-cry came forward at the same time, like fire or a blast of wind. Then their horses neighed sharply, facing one another, and around them spread the echo.

(349) Heracles' force addressed him first: "Cycnus, my fine fellow, why are you directing your swift horses towards us, towards men who are experts in toil and distress? No, drive your well-polished chariot to the side and yield way, go to the side of the road. I am driving past to Trachis, to King Ceyx, for he is preeminent in power and respect in Trachis. You know this very well yourself, for you are married to his daughter, dark-eyed Themistonoe. My fine fellow, if we two come together to do battle, Ares will not ward off the end of death from you. Once before, I declare, he already made trial of my spear, when he stood opposing

333 ἐπιόντα: ἐπὶ νῶτα bS

339–40 recentiori poetarum trib. Hermann

- 360 ἔγχεος ἡμετέρου, ὅθ' ὑπὲρ Πύλου ἡμαθόεντος
 ἀντίος ἔσση ἐμείο, μάχης ἄμοτον μενεαίνων.
 τρὶς μὲν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἡρείσατο γαίῃ
 οὐταμένου σάκεος, τὸ δὲ τέτρατον ἤλασα μηρὸν
 παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἄραξα.
 365 πρηγῆς δ' ἐν κονίῃσι χαμαὶ πέσεν ἔγχεος ὀρμῇ.
 ἐνθά κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη
 χερσὶν ὕφ' ἡμετέρῃσι λιπὼν ἔναρα βροτόεντα".
 ὥς ἔφατ'· οὐδ' ἄρα Κύκνος εὐμμελὲς ἐμενοίνα
 τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματος ἵππους.
 370 δὴ τότε ἅπ' εὐπλεκέων δίφρων θόρον αἰψ' ἐπὶ γαίαν
 παῖς τε Διὸς μεγάλου καὶ Ἐνναλίοιο ἀνακτος·
 ἡνίοχοι δ' ἐμπλην ἔλασαν καλλίτριχας ἵππους,
 τῶν δ' ὑπὸ σενομένων κανάχιζε πόσ' εὐρεῖα χθῶν
 ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
 375 πέτραι ἀποθρώσκωσιν, ἐπ' ἀλλήλαις δὲ πέσωσι,
 πολλαὶ δὲ δρυὲς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι
 αἰγειροὶ τε τανύρριζοι ῥήγνυνται ὑπ' αὐτέων
 ῥίμφα κυλινδομένων, ἥος πεδίονδ' ἀφίκωνται,
 ὥς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες.
 380 πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτή τ' Ἰαωλκὸς
 Ἄρνη τ' ἠδ' Ἑλίκη Ἀνθειά τε ποιήεσσα
 φωνῇ ὑπ' ἀμφοτέρων μεγάλ' ἴαχον· οἱ δ' ἀλαλητῷ
 θεσπεσίῳ σύνισαν· μέγα δ' ἔκτυπε μητίετα Ζεὺς,
 καδ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν
 αἵματοέσσας,
 385 σῆμα τιθεὶς πολέμοιο ἐῷ μεγαθαρσεί παιδί.

THE SHIELD

me for the sake of sandy Pylos, raging insatiably for battle. He leaned upon the ground, hit three times by my spear, his shield smitten; and the fourth time I pierced his thigh, pressing with all my strength, and I struck hard through the flesh. He fell headlong in the dust onto the ground by the force of my spear. Then he would indeed have been disgraced among the immortals, leaving behind bloody spoils at my hands!”

(368) So he spoke. But ashen-speared Cycnus was not eager to obey him and check his chariot-drawing horses. They sprang down quickly onto the ground from their well-plaited chariots, the sons of great Zeus and of the lord War-God; the charioteers drove the fine-maned horses nearby, and the broad earth rang out under their feet as they rushed along. As when boulders bounce downwards from the lofty peak of a great mountain and fall upon one another, and many lofty-leaved oaks and many pines and long-rooted poplars are shattered by them as they roll swiftly along until they reach the plain: so too they fell upon one another, shouting loudly. The whole city of the Myrmidons and famous Iolcus and Arne and Helice and grassy Anthea resounded mightily with their voices. They came together with a prodigious war-cry, and counsellor Zeus clashed loudly and rained down bloody drops from the sky, giving the signal for war to his mightily courageous son.

373 πός' S: πόδ' (δ in ras.) J: πᾶσ' b

377 αὐτῶν codd.: corr. Rzach

378 εἶως codd.: corr. Rzach

384 exp. Wilamowitz

οἶος δ' ἐν βήσσης ὄρεος χαλεπὸς προῖδέσθαι
 κάπρος χανλιόδων φρονέει [δὲ] θυμῷ μαχέσασθαι
 ἀνδράσι θηρευτῆς, θήγει δέ τε λευκὸν ὀδόντα
 δοχμωθεῖς, ἀφρὸς δὲ περὶ στόμα μαστιχόωντι
 390 λείβεται, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔικτον,
 ὀρθὰς δ' ἐν λοφιῇ φρίσσει τρίχας ἀμφί τε δειρήν.
 τῷ ἵκελος Διὸς υἱὸς ἀφ' ἱππείου θόρε δίφρου.
 ἦμος δὲ χλοερῷ κυανόπτερος ἠχέτα τέττιξ
 ὄζω ἐφεζόμενος θέρος ἀνθρώποισιν αἰίδειν
 395 ἄρχεται, ᾧ τε πόσις καὶ βρώσις θῆλυς ἔέρση,
 καὶ τε πανημέριός τε καὶ ἡῶος χέει αὐδὴν
 ἴδει ἐν αἰνοτάτῳ, ὅτε τε χροά Σείριος ἄζει,
 τῆμος δὴ κέγχροισι πέρι γλῶχες τελέθουσι
 τοὺς τε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰόλλονται,
 400 οἷα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος·
 τὴν ὥρην μάρναντο, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ὥς δὲ λέοντε δύω ἀμφὶ κταμένης ἐλάφοιο
 ἀλλήλοις κοτέοντες ἐπὶ σφέας ὀρμήσωσι,
 δεινὴ δέ σφ' ἰαχὴ ἄραβός θ' ἅμα γίνετ' ὀδόντων·
 405 οἱ δ' ὥς τ' αἰγυπιοὶ γαμψώνυχες, ἀγκυλοχῆλαι,
 πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται
 αἰγὸς ὀρεσσινόμου ἢ ἀγροτέρης ἐλάφοιο
 πίονος, ἣν τ' ἐδάμασσε βαλὼν αἰζήιος ἀνὴρ
 ἰῶ ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλήσεται ἄλλη
 410 χώρου αἰδρις ἑών· οἱ δ' ὀτραλέως ἐνόησαν,

386-92 exp. Flach al., tutantur Russo, van der Valk (post 371
 traiec. Kiene) 393-401 susp. Wolf

THE SHIELD

(386) Just as in a mountain's dales a jutting-tusked boar, formidable to catch sight of up ahead, decides in its spirit to fight with huntsmen, and it whets its white tusk, turning aslant, and foam drips around its mouth as it gnashes its teeth, its eyes shine like fire, and it makes the hairs stand up and bristle on its mane and around its neck: just so, Zeus' son sprang from his horse-chariot. And when the dark-winged chirping cicada, which drinks and eats the gentle dew, begins to sing to men, sitting on a green branch in the summer, and all day long and early in the morning it pours forth its voice in the most dread heat, when Sirius parches the skin—that is when the beards grow on the millet which they sow in the summer, when the unripe grapes, such as Dionysus gave to men as a delight and as a burden, turn color: in that season¹⁰ they fought, and a loud noise rose up. And just as two lions rush against each other, raging against one another around a slain hind, and there is a terrible roaring along with a gnashing of teeth—and just as curving-clawed, hooked-beaked vultures, screaming loudly upon a lofty boulder, fight over a mountain-ranging goat or a fat wild hind, which a vigorous man has struck and overpowered with an arrow from his bowstring, and he himself wanders off elsewhere, not knowing the place—

¹⁰ In mid-July.

398–400 pro parenthesi habuit Goettling, exp. Kuenneth

398 κέγχροισι . . . 401 τὴν ὥρην exp. Russo

400 (= Fr. 179.1 Most, ubi ἔχθος cod. Athenaei) exp. Merkelbach

402–12 exp. Kuenneth, 402–4 (quos alteri recensio trib. Goettling) Peppmüller, 405–11 Russo

ἐσσυμένως δέ οἱ ἀμφὶ μάχην δριμεῖαν ἔθεντο.
 ὥς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν.
 ἔνθ' ἦ τοι Κύκνος μὲν, ὑπερμενέος Διὸς υἱὸν
 κτεινόμεναι μεμαώς, σάκει ἔμβαλε χάλκεον ἔγχος,
 415 οὐδ' ἔρρηξεν χαλκός, ἔρυτο δὲ δῶρα θεοῖο.
 Ἀμφιτρωνιάδης δέ, βίῃ Ἡρακλεΐῃ,
 μεσσηγὺς κόρυθός τε καὶ ἀσπίδος ἔγχεϊ μακρῷ
 αὐχένα γυμνωθέντα θοῶς ὑπένερθε γενείου
 ἦλασ' ἐπικρατέως, ἀπὸ δ' ἄμφω κέρσε τένοντε
 420 ἀνδροφόνος μελίῃ· μέγα γὰρ σθένος ἔμπεσε φωτός.
 ἦριπε δ', ὥς ὅτε τις δρυὺς ἦριπεν ἢ ὅτε πεύκη
 ἠλίβατος, πληγείσα Διὸς ψολόεντι κεραυνῷ.
 ὥς ἔριπ', ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 τὸν μὲν ἔπειτ' εἶασε Διὸς ταλακάρδιος υἱός,
 425 αὐτὸς δὲ βροτολοιγὸν Ἄρην προσιόντα δοκεύσας,
 δεινὸν ὁρῶν ὅσσοισι, λέων ὥς σώματι κύρσας,
 ὅς τε μάλ' ἐνδυκέως ῥινὸν κρατεροῖς ὀνύχεσσι
 σχίσσας ὅττι τάχιστα μελίφρονα θυμὸν ἀπηύρα·
 ἐμ μένεος δ' ἄρα τοῦ γε κελαινὸν πίμπλαται ἦτορ·
 430 γλαυκίων δ' ὅσσοις δεινὸν πλευράς τε καὶ ὦμους
 οὐρῇ μαστιγῶν ποσσὶν γλάφει, οὐδέ τις αὐτὸν
 ἔτλη ἐς ἅντα ἰδὼν σχεδὸν ἐλθέμεν οὐδὲ μάχεσθαι·
 τοῖος ἄρ' Ἀμφιτρωνιάδης, ἀκόρητος αὐτῆς,
 435 ἀντίος ἔσση Ἄρης, ἐνὶ φρεσὶ θάρσος ἀέξων,
 ἐσσυμένως· ὁ δέ οἱ σχεδὸν ἦλυθεν ἀχνύμενος κῆρ.
 ἀμφότεροι δ' ἰάχοντες ἐπ' ἀλλήλοισιν ὄρουσαν.
 415 χαλκόν codd. Σ: -ός Seleucus edd.

THE SHIELD

but they noticed it quickly, and eagerly they began to wage bitter battle around it: just so, calling out, they rushed upon one another.

(413) Then Cynus, eager to kill the son of very strong Zeus, hurled his bronze spear at his shield, but the bronze did not shatter it: the gift of the god protected him. But Amphitryon' son, Heracles' force, quickly struck his unprotected neck with his long spear beneath his chin, in the middle between his helmet and his shield, forcefully; and the man-killing ashen spear severed both tendons, for the man's great strength leaned upon it. He fell, as when some oak falls, or a great pine, struck by Zeus' smoking thunderbolt: just so he fell, and around him rattled his armor, worked with bronze.

(424) Zeus' stout-hearted son left him there, and as mortal-destroying Ares attacked he himself observed him closely, glaring terribly with his eyes, like a lion that has come upon an animal and, very ravenously rending the hide with his strong claws, deprives it as quickly as possible of its sweet spirit: his black heart is filled with strength; glaring terribly with his eyes, lashing his sides and shoulders with his tail, he scrapes the ground with his paws, and no one who looked at him would dare to go near him or fight with him. Just so Amphitryon's son, insatiable for the battle-cry, increased the courage in his spirit and eagerly took his stand opposing Ares; and the other came near him, grieving in his heart. Both of them rushed shouting upon

423 displicuit Wolfio, exp. Peppmüller

425 exp. Russo 431 *μαστίξων* (vel *μαστίων*) West

435-36 exp. Peppmüller

436 displicuit Hartelio, exp. Fick

ὥς δ' ὅτ' ἀπὸ μεγάλου πέτρη πρηῶνος ὀρούσῃ,
 μακρὰ δ' ἐπιθρώσκουσα κυλίνδεται, ἥ δέ τε ἡχῇ
 ἔρχεται ἐμμεμανῖα· πάγος δέ οἱ ἀντεβόλησεν
 440 ὑψηλός, τῷ δὴ συνενείκεται, ἔνθά μιν ἴσχει·
 τὼς <ἄρ' > ὃ μὲν ἰαχῇ βρισάρματος οὔλιος Ἄρης
 κεκληγῶς ἐπόρουσεν, ὃ δ' ἐμμαπέως ὑπέδεκτο.
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιοόχοιο,
 ἀντίη ἦλθεν Ἄρης ἐρεμνὴν αἰγίδ' ἔχουσα·
 445 δεινὰ δ' ὑπόδρα ἰδοῦσ' ἔπεα πτερόεντα προσηύδα·
 “Ἄρες, ἔπισχε μένος κρατερὸν καὶ χεῖρας ἀάπτους·
 οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεύχεα δῦσαι
 Ἥρακλέα κτείναντα, Διὸς θρασυκάρδιον νιόν·
 ἀλλ' ἄγε παῦε μάχης, μηδ' ἀντίος ἵστασ' ἐμείο.”
 450 ὥς ἔφατ'· ἀλλ' οὐ πείθ' Ἄρεος μεγαλήτορα θυμόν,
 ἀλλὰ μέγα ἰάχων, φλογὶ εἵκελα τεύχεα πάλλων
 καρπαλίμως ἐπόρουσε βίη Ἥρακληεῖη
 κακκτάμεναι μεμαώς· καὶ ῥ' ἐμβαλε χάλκεον ἔγχος,
 σπερχνὸν παῖδός ἐοῦ κοτέων περὶ τεθνηῶτος,
 455 ἐν σάκεϊ μεγάλῳ. ἀπὸ δὲ γλαυκῶπις Ἀθήνη
 ἔγχος ὀρμὴν ἔτραπ' ὀρεξαμένη ἀπὸ δίφρου.
 δριμὺ δ' Ἄρῃ ἄχος εἶλεν· ἐρυσσάμενος δ' ἄορ ὅξυν
 ἔσσυντ' ἐφ' Ἥρακλέα κρατερόφρονα· τὸν δ' ἐπιόντα
 Ἀμφιτρωνιάδης, δεινῆς ἀκόρητος αὐτῆς,
 460 μῆρὸν γυμνωθέντα σάκευς ὑπὸ δαιδαλέοιο
 οὔτασ' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἄραξε
 δούρατι νωμήσας, ἐπὶ δὲ χθονὶ κάββαλε μέσση·
 τῷ δὲ Φόβος καὶ Δεῖμος εὐτροχὸν ἄρμα καὶ ἵππους
 ἦλασαν αἰψ' ἐγγύς, καὶ ἀπὸ χθονὸς εὐρυοδείης

THE SHIELD

each other. Just as when from a great cliff a boulder rushes and rolls down, bouncing mightily, and with an echo it goes eagerly along; but it encounters a lofty hill and dashes against it, and it is stopped there: so too chariot-weighting, dire Ares, shouting with a roar, rushed forward, while the other waited readily for him.

(443) But Athena, the daughter of aegis-holding Zeus, came opposite Ares, holding the dark aegis; scowling terribly at him she spoke winged words: "Ares, restrain your mighty strength and your untouchable hands: for it is not right for you to kill Heracles, Zeus' bold-hearted son, and strip his famous armor. Come then, cease from battle, and do not stand opposing me."

(450) So she spoke; yet she did not persuade Ares' great-hearted spirit, but shouting loudly and brandishing his weapons like fire he rushed swiftly upon Heracles' force, eager to strike him dead. And raging over his dead son he hurled his bronze spear hastily against the great shield. But bright-eyed Athena reached out from the chariot and turned aside the force of the spear. Bitter grief seized hold of Ares, and drawing his sharp sword he rushed upon strong-hearted Heracles. But Amphytryon's son, insatiable for the terrible battle-cry, struck his unprotected thigh forcefully under the well worked shield; and guiding his spear he struck hard through the flesh and cast him down onto the ground between them. Fear and Rout quickly drove their well-running chariot and horses close to him, and they took him up from the broad-pathed earth

437-42 exp. La Penna

448 κτείναντι Fränkel

461 διὰ . . . 462 νωμήσας exp. Guyet

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HESIOD

- 465 ἐς δίφρον θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα
ἵππους μαιτιέτην, ἵκοντο δὲ μακρὸν Ὀλύμπον.
υἱὸς δ' Ἀλκμήνης καὶ κυδάλιμος Ἰόλαος
Κύκνον σκυλεύσαντες ἀπ' ὤμων τεύχεα καλὰ
νύκτον· αἶψα δ' ἔπειτα πόλιν Τρηχῖνος ἵκοντο
470 ἵπποις ὠκυπόδεσσιν. ἀτὰρ γλαυκῶπις Ἀθήνη
ἐξίκετ' Ὀλύμπῳ τε μέγαν καὶ δώματα πατρός.
Κύκνον δ' αὖ Κήϋξ θάπτεν καὶ λαὸς ἀπείρων,
οἳ ῥ' ἐγγὺς ναῖον πόλιος κλειτοῦ βασιλῆος,
Ἄνθην Μυρμιδόνων τε πόλιν κλειτήν τ' Ἰαωλκὸν
475 Ἄρνην τ' ἠδ' Ἑλίκην· πολλὸς δ' ἡγείρετο λαός,
τιμῶντες Κήϋκα, φίλον μακάρεσσι θεοῖσιν.
τοῦ δὲ τάφον καὶ σῆμ' αἰδὲς ποίησεν Ἄναυρος
ὄμβρῳ χειμερίῳ πλήθων· τὼς γάρ μιν Ἀπόλλων
Λητοΐδης ἤνωξ', ὅτι ῥα κλειτὰς ἐκατόμβας
480 ὅστις ἄγοι Πυθοῖδε βίη σύλασκε δοκεύων.

472-80 exp. La Penna

474-75 exp. Goettling

477-80 exp. Kuenneth

THE SHIELD

and placed him in the richly worked chariot. Quickly they lashed the horses and came to high Olympus.

(467) Alcmene's son and renowned Iolaus stripped the fine armor off of Cycnus' shoulders and went off. Quickly they arrived at the city of Trachis with their swift-footed horses. And bright-eyed Athena went up to great Olympus and her father's mansions.

(472) Cycnus was buried by Ceyx together with the countless host of those who lived near the city of the famous king, Anthe and the city of the Myrmidons and famous Iolcus and Arne and Helice. A great host was assembled, paying honor to Ceyx, who was dear to the blessed gods. But the river Anaurus, full with winter rain, obliterated the tomb and monument; for Apollo, Leto's son, had ordered it to do so, because, whoever brought famous hecatombs to Pytho, he¹¹ would observe closely and plunder them with violence.

¹¹ Cycnus.

FRAGMENTA

ΓΥΝΑΙΚΩΝ ΚΑΤΑΛΟΓΟΣ *sive* HOIAI

LIBER I

1 [1 Merkelbach-West; 1 Hirschberger] 1–22: P. Oxy. 2354; 1–2 = *Theog.* 1021–22; 6: Schol. Arat. 104 (p. 129.10–11 Martin); 6–7: Orig. *C. Cels.* 4.79, 6: Max. Tyr. 35.1

Νῦν δὲ γυναικῶν | φύλον αἰείσατε, ἡδυνέπειαι
Μοῦσαι Ὀλυμπιάδε|ς, κοῦραι Διὸς αἰγιόχοιο,
αἱ τότ' ἄρισται ἔσαν [καὶ κάλλισται κατὰ γαῖαν
μίτρας τ' ἀλλύσαντο δ[ιὰ χρυσέην τ' Ἀφροδίτην
5 μισγόμεναι θεοῖσ|ιν

FRAGMENTS

CATALOGUE OF WOMEN or *EHOIAI*

BOOK 1

PROEM (Book 1, Lines 1ff.)

1 1–22: Oxyrhynchus papyrus; 1–2 = *Theog.* 1021–22; 6: Scholium on Aratus' *Phenomena*; 6–7: Origen, *Against Celsus*; 16: Maximus of Tyre, *Philosophical Orations*

And now sing of the tribe of women, sweet-voiced
Olympian Muses, daughters of aegis-holding Zeus,
those who were the best at that time [and most beautiful
on the earth,
and they loosened their girdles [and because of golden
Aphrodite
mingling with gods [

5

HESIOD

- ξυναὶ γὰρ τότε δαίιτες ἔσαν, ξυνοὶ δὲ θόωκοι
 ἀθανάτοις τε θεοῖσι καταθνητοῖς τ' ἀνθρώποις.
 οὐδ' ἄρα ἰσαίωνες οἱ
 ἀνέρες ἡδὲ γυναῖκες εἰ
 10 ὅσσόμεν[ο]ι φρ[εσὶ] γῆρ[ας]
 οἱ μὲν δηρὸν εἰ[...].κ[...]
 ἡ[θ]εῖοι, τοὺς δ' εἰθ[αρ] εἰ[...]
 ἀ[θ]άνατοι [νε]ότητι
 τάων ἔσπετέ μοι γενεὴν τε καὶ ἀγλαὰ τέκνα,
 15 ὅσσ[αι]ς δὴ παρέλ[εκτο πατὴρ ἀνδρῶν τε θεῶν τε
 σπερμ[αί]νων τὰ πρῶτα γένος κυδρῶν βασιλῆων
 [ῆ]ς τε Π[ο]σειδάων
 ὅσσαισί]ν τ' Ἄρης [
].ηι.ιυτ[...]
 20 ὅσσαις θ' Ἡφ[α]ί[ι]στος π[...]
 αἷσιν δ' αὖθ' Ἐ[ρ]μῆς .[...]
 ἡδ' ὅσσαισι] βίη Ἡ[ρα]κλῆος

3 Merkelbach	4 West	5 θεοῖσ[ιν] West	10 Lobel
12-13 Lobel	14 Stiewe	15 Hirschberger	
17 Merkelbach	18, 20-22 Stiewe		

2 [5 MW; 2 H] Ioan. Lydus *De mens.* 1.13 (p. 7.25 Wunsch)

ἀπὸ Λατίνου τοῦ ἄρτι ἡμῖν ῥηθέντος καὶ Γραικοῦ τῶν
 ἀδελφῶν, ὥς φησιν Ἡσίοδος ἐν Καταλόγοις,

Ἄγριον ἡδὲ Λατῖνον (*Theog.* 1013)

CATALOGUE OF WOMEN

For at that time the feasts were in common and in
common the councils
for the immortal gods and for mortal human beings;
and yet not equally long-lived [
men and women [
seeing in their spirit old age [
the ones for a long time [
youths, but the others at once [
immortals youthfulness [
Of these women tell [me the race and the splendid
children:
all those with whom lay [the father of men and of gods, 15
begetting at first the race of illustrious kings,
and with which ones Poseidon [
and [all those with whom] Ares [
[and all those with whom Hephaestus] 20
and with which ones] Hermes [
and all those with whom Heracles'] force

THE DESCENDANTS OF DEUCALION

*Deucalion's Children: Pandora, Thyia, Hellen;
Graecus, Protogeneia, Melantheia?*

2 John Lydus, *On the Months*

from Latinus, whom we spoke of a little earlier, and Graecus, brothers, as Hesiod says in the *Catalogues*,

Agrius and Latinus (*Theog.* 1013),

<καὶ πάλιν>

κούρη δ' ἐν μεγάροισιν ἄγαυοῦ Δευκαλίωνος
 Πανδώρα Διὶ πατρὶ θεῶν σημάντορι πάντων
 μιχθείσ' ἐν φιλότῃ τέκε Γραικὸν
 μενεχάρμην

<καὶ πάλιν> Merkelbach

3 [2 MW] Schol. Ap. Rhod. 3.1086 (p. 248.6–8 Wendel)

ὅτι Προμηθέως καὶ Πανδώρας υἱὸς Δευκαλίων, Ἡσί-
 οδος ἐν α' Καταλόγων φησί, καὶ ὅτι Προμηθέως (ἢ
 Δευκαλίωνος) καὶ Πύρρας Ἑλλήν, ἀφ' οὗ Ἑλληνες
 καὶ Ἑλλάς.

†Πανδώρας MW Προμηθέως ἢ Δευκαλίωνος schol. Paris.:
 Προμηθέως schol. Laur.; Προμηθέως καὶ Πανδώρας et Δευκα-
 λίωνος καὶ Πύρρας Marckscheffel, Προμηθέως καὶ Προνοίης
 et Προμηθέως καὶ Πύρρας Sittl, Προμηθέως {καὶ Πανδώρας}
 et Δευκαλίωνος καὶ Πύρρας <τῆς Ἐπιμηθέως καὶ Πανδώρας>
 West

4 [3 MW] Filastr. *Divers. heres. liber CXI* [83].2, 4–5, 6
 (Corpus Christianorum IX p. 277.8–10, 19–22, 24–27, 33–
 34 ed. Heylen)

pagani autem . . . sive a pago, id est loco, sive provincia
 una, dicti sunt sive a Pagano rege . . . ut ait Hesiodus
 Grecus poeta . . . ipsi pagani in suis historiis referunt, quod
 a Pagano rege, ut ait Hesiodus Grecus poeta, pagani sunt

CATALOGUE OF WOMEN

and again,

and a maiden in the halls of illustrious Deucalion,
Pandora, who with Zeus the father, the commander
of all the gods,
having mingled in love, bore Graecus who delighted
in remaining steadfast in battle

3 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod says in the first book of his *Catalogues* that Deucalion was the son of Prometheus and Pandora, and that Hellen, from whom come the Hellenes and Hellas, was the son of Prometheus (or Deucalion) and Pyrrha.

4 Filastrius, *Various Heresies*

But "pagans" [*pagani*] . . . are called this either from "village" [*pagus*] (that is, a place or a province) or from King Paganus . . . as the Greek poet Hesiod says . . . the pagans

HESIOD

appellati: qui postea ex rege Pagano, Deucalionis filio et Pyrrae . . . hoc mendacium nominis usque nunc detinent percolentes. Hellen itaque, id est Grecus homo, a lingua et a nomine regis dicitur, qui fuit Deucalionis filius . . . et ut ait Hesiodus a Greco rege fuisse Grecos appellatos, qui Grecus nomine filius fuit Deucalionis.

5 [4 MW] Schol. Hom. *Od.* 10.2 (II p. 444.8–16 Dindorf)

Δευκαλίων, ἐφ' οὗ ὁ κατακλυσμὸς γέγονε, Προμηθέως μὲν ἦν υἱός, μητρὸς δὲ ὡς πλείστοι λέγουσι Κλυμένης, ὡς δὲ Ἑσίοδος Πρυνόης . . . ἔγημε δὲ Πύρραν τὴν Ἐπιμηθέως καὶ Πανδώρας τῆς ἀντὶ τοῦ πυρὸς δοθείσης τῷ Ἐπιμηθεὶ εἰς γυναῖκα. γίνονται δὲ τῷ Δευκαλίωνι θυγατέρες μὲν δύο Πρωτογένεια καὶ Μελάνθεια, υἱοὶ δὲ Ἀμφικτύων καὶ Ἑλλην. οἱ δὲ λέγουσιν ὅτι Ἑλλήν γόνῳ μὲν ἦν Διὸς λόγῳ δὲ Δευκαλίωνος. ἐξ οὗ Ἑλληνος Αἴολος πατὴρ Κρηθέως Ἀθάμαντος Σισύφου.

Πρυνόης H: Πρυνείης QZ, Προνόης Dindorf
τὴν—δοθείσαν codd.: corr. Buttman

Πανδώραν

6 [6 MW] Schol. Ap. Rhod. 4.265 (p. 276.1–3 Wendel)

οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβασίλευον Θεσσαλίας, ὡς φησιν Ἑκαταῖος (*FGrHist* 1 F 14) καὶ Ἑσίοδος.

CATALOGUE OF WOMEN

themselves report in their histories that the pagans are called this from King Paganus, as the Greek poet Hesiod says; and later . . . they have maintained until now this false name which they cultivate, derived from King Paganus, the son of Deucalion and Pyrrha. And so "Hellen," that is, a Greek man, is called this from the language and name of a king who was a son of Deucalion . . . and as Hesiod says, the Greeks received their name from a King Graecus¹, who was a son of Deucalion named Graecus.

5 Scholium on Homer's *Odyssey*

Deucalion, during whose lifetime the flood took place, was the son of Prometheus; most authorities say his mother was Clymene, but Hesiod says it was Prynoe. . . . He married Pyrrha, the daughter of Epimetheus and Pandora, the one who was given to Epimetheus as wife in exchange for fire. And Deucalion had two daughters, Protogenea and Melanthea, and as sons Amphictyon and Hellen. Some say that Hellen was the son of Zeus by birth but was said to be the son of Deucalion. From Hellen was born Aeolus, the father of Cretheus, Athamas, Sisyphus.

6 Scholium on Apollonius Rhodius' *Argonautica*

Those who derive their lineage from Deucalion ruled over Thessaly, as Hecataeus says and Hesiod.²

¹ Or from a Greek king.

² Hellen is originally the eponymous hero of an area in Thessaly; later the terms Ἑλλάς and Ἕλληνες came to be applied to Greece and the Greeks as a whole.

HESIOD

7 [7 MW; 3 H] Constant. Porphyrogen. *De them.*
[48]2.1–5 (pp. 86–87 Pertusi)

Μακεδονία ἡ χώρα ὠνομάσθη ἀπὸ Μακεδόνοιο τοῦ
Διὸς καὶ Θυίας τῆς Δευκαλίωνος, ὥς φησιν Ἑσίοδος ὁ
ποιητής·

ἡ δ' ὑποκυσάμενη Διὶ γείνατο τερπικεράυνῳ
νῆε δύνῳ, Μάγνητα Μακηδόνα θ' ἵππιοχάρμην,
οἱ περὶ Πιερίην καὶ Ὀλυμπον δώματ' ἔναιον

8 [8 MW; 42 H] Grammaticus *De soloec. et barb.*, p.
310.5 Nauck (post Lex. Vindob.)

Μάγνης δ' αὖ Δίκτυν τε καὶ ἀντίθεον Πολυδέκτεα

9 [9 MW; 4 H] Plut. *Quaest. conviv.* 9.15.2 p. 747f et alii

Ἕλληνας δ' ἐγένοντο φιλοπτολέμου βασιλῆος
Δωρός τε Ξοῦθός τε καὶ Αἴολος ἵππιοχάρμης

CATALOGUE OF WOMEN

Thyia's Sons: Magnes and Macedon

7 Constantine VII Porphyrogenitus, *On the Provinces of the Byzantine Empire*

The region of Macedonia was named from Macedon, the son of Zeus and Thyia the daughter of Deucalion, as the poet Hesiod says:

and she became pregnant and bore to Zeus who
delights in the thunderbolt
two sons, Magnes, and Macedon who delighted in the
battle-chariot,
those who dwelt in mansions around Pieria and
Olympus

Magnes' Sons: Dictys and Polydectes

8 Anonymous grammarian, *On Solecisms and Barbarisms*

And Magnes in turn [scil. begot] Dictys and god-like
Polydectes

Hellen's Sons: Dorus, Xuthus, Aeolus

9 Plutarch, *Sympotic Questions*

And from Hellen, the war-loving king, were born
Dorus and Xuthus, and Aeolus who delighted in the
battle-chariot

HESIOD

10 [10a MW; 5 H] 1–75: P. Turner fr. 1–3 col. I–II; 17–28: P. Oxy. 2822 fr. 2; 17–19: Strabo 10.3.19; 25–27: Schol. Pind. *Pyth.* 4.253c (II p. 133.8–10 Drachmann); 49–55: P. Oxy. 2075 fr. 2; 55–65: P. Oxy. 2483 fr. 1; 62: Apollon. Dysc. *De pronomibus* 106A (p. 82.23 Schneider-Uhlig); Comm. in Antimach. Coloph., P. Mediol. 17 col. II 10 (p. 81.11 Wyss = p. 441.11 Matthews); 83–107: P. Turner fr. 3–4 col. III; 91–103: P. Oxy. 2483 fr. 1 col. II

]ν Ὀλυμπον ἔχουσιν

]ος βασιλῆος

]ονον Ἄργος ἐραννόν·

]ερας Ἄργεϊ μέσσωι

5

κλέ]ος ἔσσεται αὐτῶν.

Αἰγίμιου δὲ βίη δουρικλειτοῦ βασ]ιλῆος

γείνατ' ἐνὶ μεγάροισι Δυμᾶνά τε] Πάμφυλόν τε

μιχθεῖς

]θεῖ τῇν περὶ π[άσ]ης

ἡλικίης ἐφίλησε θεῶν βασι]λεια καὶ ἀνδρῶν

10

ἀμύ]μονος Αἰγίμιου[ο

]ωχ.λεδ....αικσ.[

]όλεν[..]σμ..[] . [

κ]αὶ Ἰφθ[ί]μην.[] .

] ..ά.δα.[]ς·

15

]οισκατ.[]..[

]γενο.....[

ἐξ ὧν] οὐρεια[ι Νύμφαι] θεαὶ ἐξεγένοντο

καὶ γένος οὐ[τιδανῶν Σα]τύρων καὶ ἀμηχανοέργ[ων

CATALOGUE OF WOMEN

*Dorus' Descendants: His Son Aegimius
(and His Sons Dyman and Pamphylus),
Iphthime, Nymphs, Satyrs, Curetes*

10 1-75: Turner papyrus; 17-28: Oxyrhynchus papyrus;
17-19: Strabo, *Geography*; 25-27: Scholium on Pindar's
Pythians; 49-55: Oxyrhynchus papyrus; 55-65:
Oxyrhynchus papyrus; 62: Apollonius Dyscolus, *On
Pronouns*, and an anonymous commentary on Antimachus
of Colophon; 83-107: Turner papyrus; 91-103:
Oxyrhynchus papyrus

	] they possess Olympus	
	] king's	
	] beautiful Argos;	
	] in the middle of Argos	
	glory] will be theirs.	5
and the might of Aegimius, spear-famed]	king,	
begot in his halls Dyman]	and Pamphylus	
having mingled	] she beyond all	
her age-mates was loved by the queen of gods]	and of	
men		
	] of blameless Aegimius	10
]	
]	
	] and Iphthime [
]	
]	
	]	15
from whom mountain nymphs, goddesses, were born		
and the race of worthless and frivolous Satyrs		

HESIOD

- 19 Κουρ]ητές τε [θεοὶ φιλοπα]ίγμονες ὀρχησ[τῆρες.

5, 10 Parsons-Sijpesteijn-Worp

6–9 West

pergit hoc fr. post fr. 11 infra

11 [10(b) MW] Strabo 10.3.19

Ἡσίοδος μὲν γὰρ ἐκ Δώρου καὶ τῆς Φορωνέως θυγα-
τρὸς πέντε γενέσθαι θυγατέρας φησίν, “ἐξ ᾧ οὐρε-
αι—ὀρχηστῆρες”(= Fr. 10. 17–19).

ἐκ Δώρου Parsons-Sijpesteijn-Worp: ἐκατέρω codd.

pergit 10 [10a MW; 5 H]

- 20 Ξοῦ]θος δὲ Κ[ρείουσαν ἐπή]ρατον εἶδος ἔχ[ουσαν
κούρ]ην καλλ[ιπάρηον Ἐρε]χθῆος θείοιο
ἀθανά]των ἰ[ότῃτι φίλην ποι]ήσατ’ ἄκ[οι]τιν,
ἧ οἱ Ἀ]χαιὸν ἐχ[είνατ’ Ἰάονά τε κλυ]τόπωλ[ο]ν
μιχθ]εῖς ἐν [φιλότῃτι καὶ εὐε]ιδέα Διομήδην.

- 25 Αἰολί]δαι δ’ ἐγ[έροντο θεμιστ]οπόλοι βασιλῆες
Κρηθ]εὺς τ’ ἠδ’ [Ἀθάμας καὶ Σίσυφ]ος αἰολομήτης
Σαλμ]ωνεὺς [τ’ ἄδικος καὶ ὑπ]έρθυμος Περιήρης
Δηϊών] τε μέχ[ας] τ’ ἀριδείκετος ἀνδρῶν

CATALOGUE OF WOMEN

and Curetes, gods, game-lovers, dancers. 19
(Fr. 10 continues after Fr. 11)

11 Strabo, *Geography*

For Hesiod says that from Dorus and the daughter of Phoroneus were born five daughters,

“from whom mountain nymphs ... dancers” (Fr. 10.17–19).

Xuthus' Children: Ion, Achaeus, Diomedes

10 (continued)

And [Xuthus made Creusa,] who had a lovely form, 20
the beautiful-cheeked daughter] of godly Erechtheus,
by the will of the immortals his dear] wife,
and she bore him] Achaeus [and Ion] of the famous
horses,

commingling in love, and] fair-formed Diomedes. 24

THE DESCENDANTS OF AEOLUS (DEUCALION'S GRANDSON, HELLEN'S SON)

*Aeolus' Children: Seven Sons (Including Cretheus,
Athamas, Sisyphus, Salmoneus, Perieres, Deion)
and Five Daughters (Peisidice, Alcione, Calyce,
Canace, Perimede)*

And sons of Aeolus were born, law-administering kings, 25
Cretheus and Athamas and shifty-counseled Sisyphus;
and unjust Salmoneus and high-spirited Perieres
and big Deion] and [] celebrated among men

- οἱ πατρὸς ὑψηλοῖς ἐν δώμ]ασιν ἡβώοντες
 30 τ]έκοντό τε κύδιμα τέκνα.
 αὔτις δ' Αἰναρέτη τέκεν Αἰόλῳ] εὐνη[θ]εῖσ[α
 ἡῦκόμους κούρας πολυήρ]ατον εἶδος ἐχούσας,
 Πεισιδίκην τε καὶ Ἀλκυόνη]ν Χ[αρ]ίτεσσιν ὁμοίας
 καὶ Καλύκην Κανάκην τε καὶ ε]ὔειδέ[α] Περιμήδην.
 35 τῇ δ' Ἀχελῷος ἐυρρείτης] μίχθη φιλότῃ
 ἐν ὑψη]λοῖσι δόμοισι
]ος βασιλῆος,
] γαιετάασκεν
 [ὅς
 ἀφ[ν]ειὸς μήλο[ισι
 40 γλ.....[
 κούρη τ.....[
 τοῦ κουρ...αι[
 42 a ἦ [δ'] ὑποκυσαμένη
 καὶ τὴν μέ[ν
 ἥρωϊ πτο[λιπόρθωι] ..[
 45 αὐτὰρ ὃ γ' Ἰπ[ποδάμας πολυή]ρ[α]τον εἶδος
 ἔχουσιν
 ἡγάγετ...[ποτὶ δώμα]τα ἡχήμεντα·
 ἦ δ' ὑποκυσα[μένη μεγαλήτο]ρα ποιμένα λαῶν
 Ἀντίμαχον [τέκε παῖδα, φίλον μακ]άρεσσιν θεοῖσιν,
 Εὐρείτην θ' ἐλικοβ[λέφαρον] Χ[αρ]ίτεσσιν ὁμοίην,
 50 τὴν ἔχε Πορθάων [Πλευρω]γίου υἱός υἱός·
 ἦ οἱ παῖδας ἐγένεα[τ' ἀμύ]μονας ἐν μεγάροισιν,
 Οἰνέα τ' [Ἀλ]κάθοον τ[ε καὶ Ἀγ]ρίον ἵπποκορύστην

who, in their father's lofty houses,] adolescents
] and they bore famous children. 30
 Again, to Aeolus Aenarete,] bedded with him,
 bore beautiful-haired maidens] who had a [very] lovely
 form,
 Peisidice and Alcyone,] similar to the Graces,
 and Calyce and Canace and] fair-formed Perimede. 34

With her, fair-flowing Achelous] mingled in love
in the lofty] houses
] of the king
] they dwelt

35

rich in sheep [	40
[
maiden [
of the [
and she became pregnant [	42a
and the [
to the [city-sacking] hero [
Then [Hippodamas] led her, who possessed a [very]	45
lovely form,	

to] echoing [homes
and she became pregnant [and bore the great-hearted]
shepherd of the people,
Antimachus, [as her son, dear] to the blessed gods,
and Eurite, quick[-glancing], similar to the Graces,
whom Porthaon possessed, son of [Pleuron's] son;
she bore him excellent sons in the halls,
Oeneus and Alcathous [and] horse-crested Agrius

HESIOD

καὶ Μέλαν'] ἱππόδα[μον δειν]ῆς ἀκόρητον αὐτῆς·
 ὀπλό]τατος δὲ Πύλ[ος γέν]ετ' ἐν μεγάρῳι εὐπήκτωι.
 55 τοὺς μέν] ῥ' Οἰνέος υἱὸς ἀγακλυτὸς ἱππότα Τυδεὺς
 κτεῖ]νεν ταναήκεϊ χαλκῷ
 [ὅττι βίην καὶ κάρ]τος ἀπηύρων Οἰνέα δῖον.
 [αὐτὰρ Ἀεθλίου κρα]τερὸν μένος ἀντιθέοιο
 εἰ]νιδέα Καλύκην θα]λερὴν ποιήσατ' ἄκοιτιν·
 60 ἦ [δ' ἔτεκ' Ἐνδυμίωνα] φίλον μακάρεσσι θεοῖσι·
 [τὸν δὲ Ζεὺς τίμησ]ε, περισσὰ δὲ δῶρα ἔδωκεν,
 [ἵν δ' αὐτῷ] θανάτου ταμίας καὶ γήραος ᾗεν.
 [τοῦ δ' ᾗν Αἰτωλός· το]ῦ δ' αὖ Κάλυδὼν γένεθ' υἱὸς
 Π[λευρών τ' αἰχμητ]ῆς, ἐπιείκελος ἀθανάτοισιν,
 65 [ὅς
]. Ἀγήνορα γείνατο παῖδα·
 εἰ
 ἐν]πλόκαμος Πολυκάστη

α[τὴν δ]. Ἥλέκτωρ θέτ' ἄκοιτιν
 η[] κρατερός τε μ[έ]γας τε
 εἰ[βριή]πυος οὐλῖος Ἄρης
 70 τ[π]ένθος ἔχεσκε·
 δ[θαλερ]ῆν θέτ' ἄκοιτιν
 τ[] ἀθανάτησιν[]
 α[θν]ητῶν ἀνθρώπων
 ὅς [] ...εἰ ...] Δηϊδάμεια
 75 τ[] ..[...]. ..[]
 υ[]

CATALOGUE OF WOMEN

and Melas,] horse[-taming,] insatiable for the [terrible]
battle-cry;
and youngest of all,] Pylus [was born] in the well-built
hall.
These] the son of Oeneus, the very glorious horseman 55
Tydeus,
 killed] with the long-pointed bronze
because] they had deprived godly Oeneus [of his force 57
and supremacy.]

Calyce's Children

Then] the mighty strength of god-like [Aethlius 58
made [fair-formed vigorous Calyce] his wife;
and [she bore Endymion,] dear to the blessed gods: 60
him Zeus honored,] and he gave him exceptional gifts:
he was his own dispenser of death and old age.
His son was Aetolus;] and in turn Calydon was born his
son,
and spearman Pleuron,] equal to the gods,
who] begot Agenor as his son; 65
] beautiful-haired Polycaste
and her,] Elector made his wife
] mighty and big
] loud-shouting dire Ares
] had [grief] 70
] made her his [vigorous] wife
] to the immortal [goddesses]
] of mortal human beings;
[] Deidamea
[] 75

HESIOD

(desunt versus fere VI)

- 83]παυσα[
] .χαλκον ἐνέει...[
 85]ηισιν ἀγαλλόμενος..[
] ἀνὰ δώματα ἠχήμεναι[
]μενοι καὶ μαψιδίηι φιλότῃ[
] . νόου βεβλαμμέν[οι ἐσθλοῦ.
 Ζ[εὺς δὲ ἰδὼν νεμ]έσησεν ἀπ' αἰγλήεντος Ὀλύμπ[ου,
 90 καὶ τὴν μὲν ποί[ησε πατὴρ ἀνδρῶν τε θεῶν τε
 ἀλκύν', ἣ τ[
 ἀνθρώπων [
 ναίει καὶ ῥ' ἀλίοι[
 Κήϋξ δ' οὔτε π[
 95 παύεται αἴσσω[ν
 ἵεται Ἀλκυνόη[ς
 ἀλλὰ Διὸς κρυπ[τὸς πέλεται νόος, οὐδέ τις ἀνδρῶν
 98 φράζεσθαι δύ[ναται

20-24 West 29 ἐν δώμ]ασι Parsons-Sijpesteijn-Worp,
 cetera Mette 30-44, 50-55, 59-61, 64 Parsons-Sijpesteijn-
 Worp 45-48, 57-58, 63, 71, 90, 97-98 West
 56 Merkelbach 70 π]ένθος fort. MW 89 νεμ]έσησεν
 Parsons-Sijpesteijn-Worp, cetera West

pergit hoc fr. post fr. 12 infra

CATALOGUE OF WOMEN

(about six verses missing)

Alcyone and Ceyx

] [	83
] bronze [
] he, exulting [	85
] up to echoing mansions	
] and in fruitless desire	
] they were harmed in their fine minds.	
Zeus, seeing this] from Olympus, felt resentment,	
and the woman [he, the father of men and of gods, made	90
a kingfisher, which [
of human beings [
it dwells and the marine [
But Ceyx neither [
ceases to spring forth [	95
he longs for Alcyone [
But hidden [is Zeus' mind, nor is any man	
able to observe [	98

(Fr. 10 continues after Fr. 12)

12 Michigan Papyrus

Ceyx, the son [of the morning star,] married Alcyone, the daughter of Aeolus. Both of them were [overweening,] and

HESIOD

δ' ἐρασθέντες ἡ [μὲν.] .α.[.]κ[.]ρνα[.....] Δία κα-
 [λ]εῖ, <ὁ δὲ> αὐτὴν Ἥραν προσῆγό[ρε]υεν. ἐφ' ᾧ
 ὀργι[σθ]εῖ[ς] ὁ Ζεὺς μετεμόρφωσεν ἀμφοτέρους [εἰς]
 ὄρν[ε]α,] ὥς Ἡσίοδος ἐν Γυναικῶν καταλόγῳ.

pergit 10 [10a MW; 5 H]

99 τὴν δ' αὖ Μυρμι[δόνος κρατερὸν μένος ἀντιθέοιο
100 Πεισιδίκην ὦπν[ιε
ἦ δ' ἔτεκ' Ἄντιφ[ον υἷα καὶ Ἄκτορα
ἦ δὲ Ποσειδάω[νος ἐν ἀγκοίνησι μιγείσα
Αἰολὶς ἦ[ύκ]ο[μ]ος
δὶς τέκε[
105 πρῶτον [μὲν
γε[ί]νατο δ['] αὖ
τῆς χεδ[

(vestigia versuum sex)

99 West 101-102, 105 West

13 [17(a) MW; 11 H] P. Michigan inv. 6234 fr. 1

5
]..πρ_ον[
].[
]καλλιπά[ρ]ηον
].ἱερ_ον, ᾧ ποτ[ε] νύμφη[
 χαρίε]σ_σα μίγη φιλό[τη]τι καὶ ε[ὐν]ή.

CATALOGUE OF WOMEN

when they fell in love with one another she [] called him Zeus, and he called her Hera (cf. Fr. 26). Zeus [became angry] at this and transformed both of them [into birds], according to Hesiod in the *Catalogue of Women*.

Peisidice's Children, and Canace's Children

10 (continued)

Then again, [the mighty strength of god-like] Myrmidon	99
married Peisidice [	100
She bore Antiphus [and Actor as her sons	
And she, ³ [mingling in the arms of] Poseidon	
Aeolus' [beautiful-haired] daughter [
gave birth twice [
first [	105
and she gave birth [then	
of her [

(traces of six lines)

The Sons of Actor (Peisidice's Son) and Molione: The Molionian Twins

13 Michigan papyrus

] [
][
] beautiful-cheeked	
] to whom once a nymph	
graceful,] mingled in desire and bed	5

³ Canace.

HESIOD

-]ην περιτελλομένων ἐνιαυ[τῶν
]..ν πολυήρατον εἶδος ἔχουσ[αν.
]ἐκόμισσε πατήρ, οἷων τε καὶ αἰγ[ῶν
]..ν ἔδουσάν τε κ[ρ]έα μι.[
 10 τὴν δ' οὐ πώ τι]ς ἰδεῖν δύνατο θνητῶν ἀνθρ[ώπων
]..αροισ . . . νην κικλήσκεσκον[
 καὶ τὴν μέν ῥ' Ἄ]κτωρ [θαλ]ερὴν ποιήσατ' ἄκοι[τιν
]εος γαιήοχου ἐννοσιγαίου.
 ἦ δ' ἄρ' ἐνὶ μεγ]άροις διδυμάονε γείνατο τέκ[νω
 15 Ἄ]κτορι κυσαμ]ένη καὶ ἐρικτύπῳ ἐννοσιγαί[ωι,
 ἀπλήτῳ, Κτέα]τόν τε καὶ Εὐρυτον, οἷσι πόδες [μ]έ[ν].
 ἦν τέτορες, κ]εφαλὰ δὲ δύνω ἰδὲ χεῖρες εἰσ[...].
 ὦ]μων δ.φν[...].καπι[...].μεν[
]ντο θεοί α.[....] . . . ιηκ[....]αι

5, 10, 12, 14–18 suppl. MW

14 [17(b) MW] Schol. A Hom. *Il.* 11.750 (III p. 272.40 Erbse), “Ἀκτορίωνε Μολίονε”; cf. Apoll. Soph. *Lex. Hom.* p. 113.21 Bekker

ὅτι ἐντεῦθεν Ἡσίοδος Ἄκτορος κατ' ἐπὶ κλησιν καὶ Μολιόνης αὐτοὺς γεγενεαλόγηκεν, γόνῳ δὲ Ποσειδῶνος.

CATALOGUE OF WOMEN

10

15

] as the years revolved
] her, who possessed a very lovely form,
] her father brought, of sheep and goats
] and her, eating meat
 her no one] of mortal human beings could see
] they used to call
 Actor made her his [vigorous] wife
] of the Earth-holder, Earth-shaker;
 she] bore [in the] halls two twin sons,
 pregnant by Actor] and by the loud-sounding Earth-
 shaker,
 dreadful both, Cteatus] and Eurytus, whose feet
 were four in number,] and their heads two, and hands [
] from shoulders [
] gods [

14 Scholium on Homer's *Iliad*

“the two Molionian Actorions”: starting from here Hesiod constructed their genealogy, deriving them from Actor and Molione by name, but from Poseidon by birth.

15a, b [18 MW]

(a) Schol. A Hom. *Il.* 23.638–42 (V p. 464.60–64 Erbse)

Ἀρίσταρχος δὲ “διδύμους” (sc. τοὺς Μολιονίδας) ἀκούει οὐχ οὕτως ὥς ἡμεῖς ἐν τῇ συνηθείᾳ νοοῦμεν, οἷοι ἦσαν καὶ οἱ Διόσκοροι, ἀλλὰ τοὺς διφυεῖς, δύο ἔχοντας σώματα, Ἑσιόδῳ μάρτυρι χρώμενος, καὶ τοὺς συμπεφυκότας ἀλλήλοις.

(b) Schol. T Hom. *Il.* 11.710 (III p. 266.85 Erbse)

ὅτι τερατώδεις τινὲς ἦσαν, ὥς Ἑσιόδος, ἄμφω ἐν ἐνὶ σώματι ὄντες.

16 [19 MW] Schol. Ap. Rhod. 1.482 (p. 42.15–17 Wendel), “Αλωιάδας”

Ἑσιόδος δὲ Ἀλωέως καὶ Ἰφιμεδείας κατ’ ἐπὶ κλησιν, ταῖς δὲ ἀληθείαις Ποσειδῶνος καὶ Ἰφιμεδείας ἔφη, καὶ Ἄλον πόλιν Αἰτωλίας ὑπὸ τοῦ πατρὸς αὐτῶν ἐκτίσθαι.

17 [20 MW] *Suda* ε 2221 (II p. 348.20 Adler)

Ἐπιάτην Ὅμηρος (*Od.* 11. 308, *Il.* 5. 385) καὶ Ἑσιόδος καὶ οἱ Ἀττικοὶ τὸν δαίμονα, διὰ δὲ τοῦ ϕ τὸν ἄνδρα, Ἐφιάτην.

15a, b

(a) Scholium on Homer's *Iliad*

Aristarchus understands "twin" (i.e. the Molionians) not in the way that we customarily think of it, as the Dioscuri were, but as being paired, having two bodies, using Hesiod's testimony, that is, having been born conjoined to one another by nature (scil. like Siamese twins).

(b) Scholium on Homer's *Iliad*

they were monstrous beings, according to Hesiod, both of them existing in a single body.

The Sons of Aloeus (Canace's Son): Otus and Epialtes

16 Scholium on Apollonius Rhodius' *Argonautica*

"the sons of Aloeus": Hesiod says that they were born from Aloeus and Iphimedeia nominally, but in truth from Poseidon and Iphimedeia,⁴ and that Alus, a city in Aetolia, was founded by their father.

17 The *Suda*

"Epialtes": Homer (*Od.* 11.308, *Il.* 5.385) and Hesiod. And those who speak Attic use this name for the divinity, but they call the man "Ephialtes" with a *phi*.

⁴ Cf. Fr. 157.

HESIOD

18 [22 MW; 14 H] P. S. I. 1384 fr. 1; 5–7: Porphyr. *Hom. Quaest.* p. 189.24–27 Schrader (*ad Hom. Il.* 14.200)

]λι.κοσ[

]ειηι

]ν ὁμοίη

..... Δ]γήνο[ρ]ος ἰσοθέοι[ο
5 Δημοδίκη,] τὴν πλείστοι ἐπι]χθονίων ἀνθρώπων
μνήστευον, καὶ πολλὰ] [περ]ικλυτὰ δῶρ'
ὀνόμ]ηναν
ἰφθιμοὶ βασιλῆες, ἀπειρέσ]ιον [μ]ετὰ εἶδος.
ἀλλὰ οἱ οὔ ποτε θυμὸν ἐνὶ] στήθεσσιν ἔπειθο[ν.
.....παραὶ λ]έχεσιν καλέεσθαι

5 Δημοδίκη] Merkelbach

8 West 9 Maas

19 [23a MW; 15 H] 1–33: P. Michigan inv. 6234 fr. 2; 7–41: P. Oxy. 2481 fr. 5 (a) col. I; 12–18: P. Oxy. 2482; 22–36: P. Oxy. 2075 fr. 4, 9; 31: Schol. Pind. *Ol.* 10.80 (I p. 331.8–9 Drachmann)

εδρασ[

ύστατ.[

ἦ' οἶαι κ[οῦραι

5 τρεῖς ο[ἷαί τε θεαί, περικαλλέα ἔργ' εἰδυῖαι,
Λήδη[τ' Ἀλθαίη τε Ὑπερμήστρη τε βοῶπις
Αἰτῶλ[

CATALOGUE OF WOMEN

*The Sons of Demodice (Daughter of Pleuron's
Son Agenor; Descendant of Calyce):
Thestius, Euenus, Molus, Pylus*

18 Papyrus of the Società Italiana; 5–7: Porphyry,
Homeric Questions

] [

]

] she, similar

] of god-like Agenor,

Demodice,] whom the largest number of human beings 5
on the earth
sought to wed, and they promised many very glorious
gifts,
powerful kings, in pursuit of her limitless beauty.
But they never] persuaded [the spirit] in her breast.
] to be called beside the marriage-bed

*The Daughters of Thestius:
Althaea, Leda, Hypermestra*

19 1–33: Michigan papyrus; 7–41: Oxyrhynchus
papyrus; 12–18: Oxyrhynchus papyrus; 22–36:
Oxyrhynchus papyrus; 31: Scholium on Pindar's
Olympians

[

last [

Or like them: [the daughters

three, [like goddesses, skilled in very beautiful works,

Leda [and Althaea and cow-eyed Hypermestra

Aetol[

5

6

HESIOD

ἡ μὲν [Τυνδαρέου θαλερὸν λέχο]ς εἰσαναβᾶσα
 Λήδη ἐ[υπλόκαμος ἰκέλη φαέεσσ]ι σελήνης
 γείνατ[ο Τιμάνδρην τε Κλυταιμῆστρ]ην τε
 βοῶπ[ιν

10 Φυλο[νόην θ' ἡ εἶδος ἐρήριστ' ἀθαν]άτησι.
 τῇν[ἰο]χέαιρα,
 θῆκ[εν δ' ἀθάνατον καὶ ἀγήραον ἥ]ματα πάντ[α.
 γῆμ[ε δ' ἐὸν διὰ κάλλος ἄναξ ἀνδρ]ῶν

Ἀγαμέμνων
 κού[ρην Τυνδαρέοιο Κλυταιμῆσ]τρην κυανῶπ[ιν
 15 ἡ τ[έκεν Ἴφιμέδην καλλίσφ]υρον ἐν μεγάρ[οισιν
 Ἥλεκτρην θ' ἡ εἶδος ἐρήριστ' ἀ[θανά]τησιν.
 Ἴφιμέδην μὲν σφάξαν ἐκνή[μ]ιδες Ἀχαιοὶ
 βωμῶ[ι ἔπ' Ἀρτέμιδος χρυσηλακ]άτ[ου]
 κελαδεινῆς,

ἡματ[ι τῶι ὅτε νηυσὶν ἀνέπλ]εον Ἴλιον ἐ[ἴσω
 20 ποινη[ν τεισόμενοι καλλισ]φύρου Ἀργειώ[ν]ης,
 εἶδω[λον· αὐτὴν δ' ἐλαφηβό]λος ἰοχέαιρα
 ῥεία μάλ' ἐξεσά[ωσε, καὶ ἀμβροσ]ίην
 [ἐρ]ατ[ε]ινὴν
 στάξε κατὰ κρῆ[θεν, ἵνα οἱ χ]ρῶς [ἐ]μπε[δ]ο[ς]
 ἐ[ἴη,

⁵ Artemis.

CATALOGUE OF WOMEN

*Leda's Children: Phylonoe, Clytemestra,
Timandra, Castor and Polydeuces*

The one went up into [Tyndareus' vigorous marriage-
bed,
Leda, [beautiful-haired, like the beams] of the moon,
and bore [Timandra] and cow-eyed [Clytemestra]
and Phylonoe [who contended in beauty with the
immortal goddesses. 7 10

Phylonoe

She [] Arrow-shooter,⁵ 11
and she made [her immortal and ageless all her days. 12

*Clytemestra and Her Children:
Iphimede, Electra, Orestes*

Because of her beauty] Agamemnon, [lord of men,] 13
married

Tyndareus'] daughter, dark-eyed [Clytemestra;
she [bore beautiful-ankled Iphimede] in the halls 15
and Electra who contended in beauty with the immortal
goddesses.

The well-greaved Achaeans sacrificed Iphimede
on the altar of [golden-spindled] noisy [Artemis],
on the day [when they were sailing on boats to] Troy,
to wreak] vengeance for the [beautiful-]ankled Argive 20
woman—

a phantom: [herself, the deer-shooting] Arrow-shooter
had very easily saved, and lovely [ambrosia
she dripped onto her head, [so that her] flesh would be
steadfast forever,

HESIOD

- 25 θῆκεν δ' ἀθάνατο[ν καὶ ἀγῆρ]αον ἥμα[τα πάντα.
τῇν δὴ νῦν καλέο[υσιν ἐπὶ χ]θονὶ φῦλ'
ἀν[θρώπων
Ἄρτεμιν εἰνοδί[ην, πρόπολον κλυ]τοῦ
ἰ[ο]χ[ε]αίρ[ης].
λοῖσθον δ' ἐν μεγά[ροις]ι Κλυτ[αιμήστρη
κυα[νώπις
γείναθ' ὑποδμηθ[εῖς] Ἄγαμέμν[ον]ι δι[ὶ]ον
Ὀρέ[στην,
ὅς ῥα καὶ ἡβήσας ἀπε[τείσατο π]ατροφο[ν]ῆα,
30 κτεῖνε δὲ μητέρα [ἦν ὀλεσῆν]ορα νηλεί [χαλκῶι.

3, 5 West 4, 20–21 Merkelbach 7–10, 12–15, 18, 22–26, 27–
29 Lobel 18 ἔπ' Merkelbach 19 MW 26 πρόπολον Lloyd-
Jones: βουλῇ Lobel 30 [ἦν ὀλεσῆν]ορα Musso: [ἦν
ὑπερῆν]ορα West

pergit hoc fr. post fr. 20(b) infra

20a, b [23(b), 23(b) in app. MW]

(a) Pausanias 1.43.1

οἶδα δὲ Ἡσίοδον ποιήσαντα ἐν Καταλόγῳ Γυναικῶν
Ἰφιγένειαν οὐκ ἀποθανεῖν, γνώμη δὲ Ἀρτέμιδος Ἐκά-
την εἶναι.

(b) Philodemus *De pietate* B 8364–70 Obbink

Στη[σίχορο]ς (Fr. 215 Page) δ' ἐν Ὀρεστέι[αι κατ]ακο-

CATALOGUE OF WOMEN

and she made her immortal [and ageless all her] days.
Now the tribes of human beings [on the] earth call her 25
Artemis by the Road, [temple-servant of the glorious]

Arrow-shooter.

As the last one in the [halls, dark-eyed Clytemestra,]
overpowered by [Agamemnon], bore godly Orestes,
who when he reached puberty [took vengeance] on his
father's murderer,
and he killed his [own man-destroying] mother with the 30
pitiless [bronze].

(Fr. 19 continues after Fr. 20b)

20a, b

(a) Pausanias, *Description of Greece*

I know that Hesiod in his *Catalogue of Women* says that
Iphigenia did not die, and by the will of Artemis is Hecate.

(b) Philodemus, *On Piety*

[Stesichorus] in his *Oresteia*, following [Hesiod,] (says)

HESIOD

λουθήσας [Ἑσιό]δωι τὴν Ἀγαμέ[μνονος Ἴ]φιγένειαν
 εἰ[ναι τὴ]ν Ἑκάτην νῦν [ὀνομαζ]ομένην.

pergit 19 [23a MW; 15 H]

Τιμάνδρην δ' Ἐχ[ε]μος θαλερῆν] ποιήσατ'
 ἄκ[οιτιν,
 ὅς πάσης Τεγ[έης ἡδ' Ἀρκαδίας] πολυμήλου
 ἀφνειὸς ἦν[ασ[σε, φίλος μακάρεσσι θ]εο[ί]σιν.
 ἧ οἱ Λαόδοκον μ[εγαλήτορα ποιμέν]α λαῶν
 γ[είνα[θ]' ὑποδμη[θειῖσα διὰ] χρυσῆν Ἀφ[ροδίτην
 ἐ]μβασ[ίλευε]η..[.].[
]ν[.].].[.]χο[
].[. Ὀ]λύμπι[
 ἀε]θλοφόρο[ν Πολυδεύκεα
]ν[.]

32–35 Lobel 39 Lobel

21 [24 MW] Schol. Pind. *Nem.* 10.150a (III p. 182.18–26
Drachmann), de Castore et Polluce

ὁ μὲν Ἡσίοδος ἀμφοτέρους Διὸς εἶναι γενεαλογεῖ... ὁ
μέντοι Ἡσίοδος οὔτε Λήδας οὔτε Νεμέσεως δίδωσι
τὴν Ἑλένην, ἀλλὰ θυγατρὸς Ὠκεανοῦ καὶ Διός.

CATALOGUE OF WOMEN

that Agamemnon's daughter Iphigenia is [she who is] now
[called] Hecate.

Timandra and Her Son: Laodocus

19 (continued)

Echemus made Timandra his vigorous wife,
he who over all of Tegea [and Arcadia] rich in sheep
ruled, wealthy, [dear to the blessed gods;
she bore him Laodocus, [great-hearted shepherd] of the
people,
overpowered because of golden [Aphrodite
] was king in [
] [

31

35

37

Castor and Polydeuces

] Olympi[
] prize-bearing [Polydeuces
][

38

40

21 Scholium on Pindar's *Nemeans*

Hesiod provides a genealogy (i.e. for Castor and Polydeuces) deriving both of them from Zeus... But Hesiod says that Helen was born neither from Leda nor from Indignation but from a daughter of Ocean and from Zeus.

HESIOD

22 [25 MW; 16 H] 1–24: P. Berol. 9777 recto; 8–39: P. Oxy. 2481 fr. 5 (b) col. II; 11–40: P. Oxy. 2075 fr. 1; 19: Herodian. καθολικὴ προσῳδία (in cod. Vind. hist. gr. 10 f. 7v palimps., cf. H. Hunger, “Palimpsest-Fragmente aus Herodians καθολικὴ προσῳδία, Buch 5–7. Cod. Vindob. Hist. gr. 10,” *JöByzG* 16 [1967] 4, 27); 21–25: P. Oxy. 2483 fr. 2

0 = Fr. 19.41? [Ἀλθαίῃ δ' Ἀρηϊ τέκεν κλειτὸν
Μελέαγρον,]

- 1 ὃς μέγ[’ ἄριστος ἔην
ἔγχει μάρνασθα[ι
πλήκν> γ’ Ἡρακλῆ[ος
αυτ. Ἀρηϊ .[
- 5 ξανθοκόμη.[
τοῦ καὶ ἀπ’ ὀφθ[αλμῶν
χοργ.α[
θηρο[]νδ[...].[
οὔτε τις ἐν πολέμ[ωι φθισήνο]ρι δακρυόε[ντι
10 ἔτλη ἐσάντα ἰδῶ[ν μείναι κρατερ]ὸν Μελέαγ[ρον
ἀνδρῶν ἡρώων, ὁπότ[’ ἰθύοι] ἄντα μάχεσ[θαι.
ἀλλ’ ὑπ’ Ἀπόλλωνος χερ[σὶν φίλον ὦλ]εσε θ[υ]μ[ὸν
μαρνάμενος Κουρ[ῆσι περὶ Πλ]ε[ν]ρῶν[ι] μακεδνῆι.
τοὺς δ’ ἄλλους Οἰνῆϊ [τέκ’] Ἀλθαίῃ κυα[ν]ῶ[π]ις,
15 Φηρέα θ’ ἱππόδαμ[ον καὶ εὐμ]μελίη[ν Ἀγέ]λαον
Τοξέα τε Κλύμενό[ν τε ἄνακ]τ’ ἀτάλαντ[ον] Ἀρηϊ

⁶ This line is not transmitted; it is an *exempli gratia* supplement by West.

CATALOGUE OF WOMEN

Althaea's Children: Meleager

22 1-24: Berlin papyrus; 8-39: Oxyrhynchus papyrus;
11-40: Oxyrhynchus papyrus; 19: Herodian, *General*
Pronunciation

0 = Fr. 19.41? [Althaea bore to Ares famous Meleager,]⁶

who [was] by far [the best
at fighting with the spear [
except for Heracles [
to Ares [
blond-haired [
and from his [eyes
grim [
[

1

5

and no one in [man-destroying] tearful war
dared to [withstand strong] Meleager when he looked
him in the face,
no one of the men, heroes, whenever he [strove] to do
battle face to face.

10

But at the hands of Apollo [he lost his dear spirit
fighting the Curetes around high [Pleuron].

13

Althaea's Children (Continued): Phereus, Agelaus, Toxeus, Clymenus, Gorge, Deianeira (and Her Children and the Death of Heracles)

The others dark-eyed Althaea [bore] to Oeneus,

14

horse-taming Phereus [and] Agelaus, well-armed with
ashen spear,

15

and Toxeus and [lord] Clymenus, equal to Ares,

- Γόργην τ' ἠύκομον κ[αὶ ἐπὶ]φ[ρ]ονα Δηϊάνειραν,
 ἣ τέχ' ὑποδμηθεῖ[σα βίηι Ἑρ]ακλη[ε]ίηι
 Ὕλλον καὶ Γλήνον καὶ [Κτή]σιππον καὶ Ὀνειίτην·
 20 τοὺς τέκε καὶ δειν' ἔρξ[', ἐπεὶ ἀάσατ]ο μέγα θυμῶι,
 ὁππότε φάρμακον .[ἐπιχρί]σασα χιτῶνα
 δῶκε Λίχῃ κήρυ[κι] φ[έ]ρειν· ὃ δὲ δῶ[κεν] ἄνακτι
 Ἀμφιτρωνιά[δ]ηι Ἑ[ρακλῆ]ϊ πτολιπό[ρ]θωι.
 δ[εξ]αμένωι δέ οἱ αἶψα τέλος θανάτοι[ο] παρέστη
 25 καὶ] θάνε καὶ ῥ' Ἀἰδ[αο] πολύστονον ἔκε]το δῶμα.
 —νῦν δ' ἤδη θεός ἐστι, κακῶν δ' ἐξήλυθε πάντων,
 —ζώει δ' ἐνθά περ ἄλλοι Ὀλύμπια δώματ' ἔχοντες
 —ἀθάνατος καὶ ἄγηρος, ἔχων καλλ[ίσ]φυρον
 Ἥβην,
 —παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου
 30 —τὸν πρὶν μὲν ῥ' ἤχθηρε θεὰ λευκώλενος Ἥρη
 —ἔκ τε θεῶν μακάρων ἔκ τε θνητῶν ἀνθρώ[πων],
 —νῦν δ' ἤδη πεφίληκε, τίει δέ μιν ἔξοχον ἄλλ[ων]
 —ἀθανάτων μετὰ γ' αὐτὸν ἐρισθενέα Κρ[ο]νίωνα.
 δ[ῖα δ'] Ὑπερμήστρη λαῶν ἀγὸν Ἀμφιάρηον
 35 γε[ί]νατ' Ὀϊκλῆος θαλερὸν λέχος εἰσαναβᾶσα
 Ἀ[ρ]γεί ἐν ἵπποβότῳ πολέων ἡγήτορα λαῶν
 ὅς ῥ' ἀγαθὸς μὲν ἔην ἀγορῇ, ἀγαθὸς δὲ μάχεσθαι,

⁷ This and each of the following seven lines are marked by an obelus in P. Oxy. 2075.

and beautiful-haired Gorge [and] thoughtful Deianeira,
who, overpowered by Heracles' [force], bore
Hyllus and Glenus and Ctesippus and Onites;
these she bore, and she committed terrible deeds, [for
she acted] very [foolishly] in spirit,
when, [smearing] the philter on the cloak,
[gave] it to the herald Liches [to take; and he gave] it

Hades.
Now he is already a god, and has escaped from all evils,⁷
and he lives where the others do who have their
mansions on Olympus,
immortal and ageless, possessing beautiful-ankled Hebe,
daughter of great Zeus and of golden-sandaled Hera.
Previously the goddess, white-armed Hera, hated him 30
more than any of the blessed gods and any mortal
human beings,
but now she loves him, and honors him beyond the other
immortals, except for Cronus's mighty son himself. 33

Godly Hypermestra bore Amphiaraus, leader of the
people,
after she went up into Oeclees' vigorous marriage-bed
in horse-grazed Argos, commander of many people;
he was good in assembly, and good at warfare,

HESIOD

ἐ[σ]θλὸς δ' ἐν πραπίδεσσι, φίλος δ' ἦν ἀθανάτοισι.
 γείνατο δ' Ἰφιάνειραν ἐπήρατον εἶδος ἔχουσα[ν]
 40 Ἐνδρόν τε ἄνακτ' ἀνδρῶν ἧν τε μέγαν τε

0 suppl. e.g. West 1, 10-11, 21 West 6 Robert
 9, 13-16, 20, 22-23 Lobel 12 Hirschberger
 17-18 Wilamowitz 24 οἱ et θανάτοιο Lobel αἶψα
 τέλος West 25 καὶ West Αἰδ[αο] Lobel
 πολύστονον Merkelbach ἔκε]το West 26-33 obeli
 praefixi in P.Oxy. 2075 34 δ[ί]α δ' Ἑπ. P.Oxy. 2075: [ἦ δ']
 ἄρ' Ἑπ. P.Oxy. 2481

23 [26 MW; 17 H] 1-37: P. Oxy. 2481 fr. 5 (b) col. III; 7-
 21: P. Berol. 9777 verso; 27-31a: cf. Schol. Soph. *Trach.*
 266 (p. 296.5-10 Papageorgios)

.....]λλε[.] πρὸ γάμοιο δάμη[
].. Ἀμφίμαχος κρατερ[
].ειης Σπάρτην ἐς [κα]λλ[ιγύναικα·
 ἦ [ο]ἱ ἐ[γεί]νατο παῖδα μεγασθενέ[.....].ιο[.]....
 —

5 ἦ ὀϊαῖ [κο]ῦραι Πορθάονος ἐξεγέν[οντο
 τρεῖς, ο]ἱαί τε θεαί, περικαλλέα [ἔργ' εἰδυῖα]·
 τ[ά]ς ποτε [Λ]αο[θό]η κρείονος Ἑπερηῖς ἀ[μύ]μων
 γείνατο Παρθᾶνος [θ]α[λ]ερὸν λέχ[ος]
 εἰς]αναβᾶσα,
 Εὐρ[υ]θεμίστην τε Στρατ[ο]νίκην [τ]ε Στ[ε]ρ[ό]πην τε.
 10 ταῖ δ[ο].[...] Νυμφάων καλλιπ[λο]κάμ[ω]ν συνοπηδοὶ
 [...]...Μο[υ]σέων τε [κα]τ' ο[ὔ]ρεα βη[σ]τήεντα
 [...]...] ἔσχο[ν] Παρνησσοῦ τ' ἄκρα κάρηνα

CATALOGUE OF WOMEN

fine in his thoughts, and he was dear to the immortals;
and she bore Iphianeira, who had a lovely form,
and Endeus, lord of men, good and big. 40

Amphimachus' Son

23 1-37: Oxyrhynchus papyrus; 7-21: Berlin papyrus;
27-31a: Scholium on Sophocles' *Trachinian Women*
] before marriage, overpowered [1
] strong Amphimachus
] to Sparta [with its beautiful women;
she bore [him] a mighty son [4

Daughters of Porthaon (Calyce's descendant): Eurythemiste, Stratonice, Sterope

Or like them: the daughters who were born from 5
Porthaon,
three, like goddesses, [skilled] in very beautiful [works];
whom once [Laothoe,] blameless ruler of Hyperesia,
bore after she went up into Porthaon's vigorous
marriage-bed,
Eurythemiste and Stratonice and Sterope.
They] companions of the beautiful-haired Nymphs 10
] and of the Muses on the wooded mountains
] they possessed, and Parnassus' lofty peaks

HESIOD

-].[..]μέ[ν]αι χρυσο[σ]τεφάνου Ἀφροδίτης
].[] εχ ...[]..[]...[]φ.[]..[]..αμοντες
 15 νυ[... ..].[..] πολλὰ κ[]..[]μῶνας ἴκοντο
 παρ[.....].^[[...]τι μάκρ' οἴ[υ]ρεα οἴ[κ]εινται,
 δώματ[α λείπο]υσαι π[ατρὸς καὶ μητ]έρ[α] κεδνήν.
 αἶ[ρ]α τότ' ἐ[ἴ]δει ἀγαλ[λόμεναι καὶ αἰδ]ρείησιν
 ἀμφὶ περὶ κρ[ήνην] Εὐήνου ἀργ]υροδίεω
 20 ἡέραι στει[ν]ο[ν] έέρ]σιν
 ἄνθεα μαι[ό]μεν[αι κεφαλῆς] εὐώ]δεα κόσμον.
 τάων μ[...].[...].με.[].. Φοῖβος Ἀπόλλων,
 βῆ δὲ φέ[ρ]ων ἀνάε[δ]ν[ον] εὐζωνον] Στ[ρ]α[τ]ονύκην
 δῶκε δὲ π[αι]δὶ [φί]λῳ θαλ[ερ]ήν [κ]εκλήσθαι
 ἄκοιτιν
 25 ἀντιθέωι Μελ[αν]ήϊ, [τὸν οὐρ]ε[σι] πότνια νύμφη
 Οἰτη[ῖ]ς Προ[ν]όη]ωματ[...].ου[...]
 τῷ δ' ὑπ[οκ]υσαμένη καλλίζωνος Στρατονίκη
 Εὐρυτον ἐν μεγάροισιν ἐγείνατο φίλτατον υἱόν.
 τοῦ δ' υἱεῖς ἐγένοντο Δηῖων <τε> Κλυτίος τε
 30 Τ[οξ]εύς [τ' ἀντίθεος ἡδ' Ἴφιτος ὄζος Ἄρης.
 τ[οὺς] δ[έ] μέθ' [όπλοτάτην τέκετο ξανθὴν Ἰόλειαν,
 τ[ῆς] ἔ]νεκ' Οἰχ[αλ]ίη[ν]

⁸ The scholium on Sophocles' *Trachinian Women* that cites lines 27–31 then adds one further verse (31a):

Antioche ruling †the ancient race† of Naubolides

CATALOGUE OF WOMEN

] of golden-crowned Aphrodite
] [
] many [] they arrived 15
] they, dwelling in high mountains,
 leaving] their [father's] mansions and their dear [mother.
 Then, exulting in their form and thoughtlessness,
 around [the fountain] of the silver-eddyding [Euenus,
 early in the morning they walked [20
] the dew
 seeking flowers, [a sweet-smelling] ornament [for their 21
 heads.

Stratonice's Son: Eurytus

Of them [Phoebus Apollo, 22
and he went carrying off [well-girdled] Stratonice
without bridal gifts,
and gave her to his dear son to be called his vigorous
wife,
to god-like Melaneus, whom [on the mountains] the 25
queenly nymph,
Oetaean Pronoe, [
Pregnant by him, beautiful-girdled Stratonice
in the halls bore Eurytus, her very dear son. 28
Eurytus' Child

*Eurytus' Children: Deion, Clytius, Toxeus,
Iphitus, Iolea*

From him were born sons, Deion and Clytius
and god-like Toxeus and Iphitus, scion of Ares.
After these, last of all he begot blonde Iolea,⁸
for whose sake Oechalia [

HESIOD

Ἄμφι]τρωνιιάδης[
 τ]ῆν [δ'] αὐτέων παρὰ πα[τρ
 35 Θέσ[τ]ιος ἱππόδ[α]μος δ[
 ἡγάγεθ' ἱππ[ο]ῖσιν τε [καὶ ἄρμασι κολλητοῖσι
 μυρία ἔ[δ]γα [πο]ρώ[ν

--
 —

3 Lobel 4 οἱ ἐ- Merkelbach 6 Lobel
 7 [Λ]αο[θό]η Lobel 11 κατ' οὔρεα βησσηέντα West
 16 West 18 αἰδ[ρ]είησιν West 19 Stiewe
 20 West 23 εὐζωνον West 25 τὸν οὔρεσι West
 26 Προνόη e. g. West post v. 31 alium versum praebet
 schol. Soph. Ἀντιόχη κρείουσα †παλαιὸν γένος† Ναυβολίδαο
 36 Lobel

24 [27 MW; 18 H] Schol. Ap. Rhod. 4.892 (p. 298.7-10
 Wendel)

ἡκολούθησεν Ἡσιόδῳ οὕτως ὀνομάζοντι τὴν νῆσον
 τῶν Σειρήνων.

νῆσον ἐς Ἀνθεμόεσσαν, ἵνά σφισι δῶκε
 Κρονίων

25 [28 MW] Schol. Hom. Od. 12.168 (II p. 543.16-17
 Dindorf), de Sirenibus

ἐντεῦθεν Ἡσίδοσ καὶ τοὺς ἀνέμους θέλγειν αὐτὰς
 ἔφη.

CATALOGUE OF WOMEN

Amphitryon's son [

33

Eurythemiste, Wife of Thestius

34

Her beside their father [

35

horse-taming Thestius [

he led off (scil. to marriage) with his horses [and closely-

joined chariots
presenting] countless wedding-gifts [

37

Sterope's Daughters: The Sirens

24 Scholium on Apollonius Rhodius' *Argonautica*

He (i.e. Apollonius Rhodius) has followed Hesiod, who calls the island of the Sirens by this name (i.e. Anthemoessa):

to the island Anthemoessa, where Cronus' son gave
them

25 Scholium on Homer's *Odyssey*

Starting from here (*Od.* 12.168), Hesiod said that they (i.e. the Sirens) also charmed the winds.

HESIOD

26 [15 MW] Iulianus *Orat. ad Heracl. Cyn.* (7) 234d

οὐκ οἶσθα ὅτι καὶ ὁ Σαλμωνεὺς ἔδωκεν ὑπὲρ τούτων
τοῖς θεοῖς δίκην, ὅτι ἄνθρωπος ὢν ἐπεχείρει Ζεὺς
εἶναι; τὸ δὲ ἐκ τῶν Ἡσιόδου λεγόμενον ὑπὲρ τῶν
ὀνομασάντων ἑαυτοὺς τοῖς τῶν θεῶν ὀνόμασιν, Ἦρας
τε καὶ Διός, εἰ μήπω καὶ νῦν ἀκήκοας, ἔχω σοι
συγγνώναι.

27 [30 MW; 20 H] 1–42: P. Oxy. 2485 fr. 1 col. I; 3–33: P.
Oxy. 2481 fr. 1 (a) + (b) col. I-II; 12–33: P. Oxy. 2484 fr. 2

		].[.].γ.[.]ν[....]ωπ[.] . . .
		].[.].ταμη[....]ηδο..
		ο]ύρανοῦ ἀ[στερ]όεντος
		ώ]πλίζετο μ[ών]υχας ἵππου[ς
5		]χαλκέους [τε λ]έβητας
		]θοον ἄρμα [καὶ] ἵππους
		]χάλκεοί τε λ[έβ]ητες
		πατή]ρ ἀνδρῶν τε [θε]ῶν τε
		]ὑπὸ ζυγῶι ἄρματ' ἔχοντας
10		σέ]λας πυρὸς αἰθ[ο]μένοιο
		ἐ]πὶ χθονὶ φῦλ' ἀνθρώπων
		]ν. ὁ δ' ἀγάτ[ο πατ]ήρ ἀνδρῶν τε θεῶν τ[ε,
		σκληρὸν δ'] ἐβρόντ[ησεν ἀπ'] οὐρανοῦ ἀστερόεντος
		]ον δῆ· ἐτ[ί]γαξε δὲ γαῖαν ἅπασαν.
15		βῆ δὲ κατ' Ο]ὐλύμποιο [χο]λούμενος, αἶψα δ' ἵκανε

CATALOGUE OF WOMEN

Aeolus' Son Salmoneus

26 Julian, *Against the Cynic Heraclius*

Do you not know that Salmoneus too was punished by the gods for this, because, although he was a human being, he tried to be Zeus? If you have never heard before what is said in Hesiod's poems about those who called themselves with the gods' names, Hera's and Zeus',⁹ then I can forgive you.

27 1-42: Oxyrhynchus papyrus; 3-33: Oxyrhynchus papyrus; 12-33: Oxyrhynchus papyrus

]]	
][
	] of the starry sky	
	] he harnessed single-hoofed horses	
	] and bronze cauldrons	5
	] -running chariot and horses	
	] and bronze cauldrons	
the father]	of men and of gods	
	] with chariots under the yoke	
blaze]	of burning fire	10
	on the earth, the tribes of human beings	
]. The [father]	of men and of gods was angered,	
and he thundered [hard from]	the starry sky	
	]; he made the whole earth tremble.	
He came down from]	Olympus in anger, and at once he	15
arrived		

⁹ Cf. Fr. 12.

HESIOD

λαοὺς Σαλμ]ωνῆος ἀτ[ασ]θάλου, οἳ τάχ' ἔμελλον
 πείσεσθ' ἔρ]γ' αἰδηλα δι' ὑβ[ρ]ιστὴν βασιλῆα.
 τοὺς δ' ἔβα]λεν βροντῇ [τε κ]αὶ αἰθαλόεντι
 κεραυνῶι.

- ὥς λαοὺς ἀπε]τίνεθ' ὑπερβ[ασίην] βασιλῆος.
 20]ς παῖδάς τε γ[υν]αῖκά τε οἰκῆάς τε,
 πό]λιν καὶ δώμα[τ' ..]ίρρυτα θῆκεν αἴστως,
 τὸν δὲ λα]βὼν ἔρριψ' ἐς Τ[ά]ρταρον ἡερόεντα,
 ὥς μή τις] βροτὸς ἄλλος [ἐ]ρίξοι Ζηνὶ ἄνακτι.
 τοῦ δ' ἄρα] παῖς ἐλέλειπτο φίλη μακάρεσσι θεοῖσι
 25 Τυρῶ ἐπ]λόκαμος ἰκέλη χ[ρ]υστῇ Ἀφρο[δ]ίτῃ,
 οὐνεκα νε]ικείεσκε καὶ ἥρ[ισε] Σαλμωνῆϊ
 συνεχές, οὐ]δ' εἵασκε θεοῖς [βροτὸν ἰσ]οφαρίζειν
 τούνεκά] μιν ἐσάωσε πατὴρ ἀνδρῶν τε θεῶν τε.
 ἐ]ς Κρηθῆος ἀμύμονος ἥ[γ]αγεν οἶκον,
 30 ὃς δέ μιν ἀσ]πασίως ὑπεδ[έ]ξατο καὶ ῥ' ἀτίταλλεν.
 αὐτὰρ ἐπεί] ῥ' ἥβης πολυηράτου ἐς τέλος ἦλθεν
 τῇ]ς γ' ἐράεσκε Ποσειδάων ἐνοσίχθων
] φιλότῃτι θεὸς βροτῶι, οὐνεκ' ἄρ' εἶδος
 πασάων προὔχεσκε γυναι]κῶν θηλυτεράων.
 35 ἦ δ' ἐπ' Ἐνιπῆος πωλέσκετο] καλὰ ῥέεθρα
].ν
].ται
]ε κούρη
].ς
].απα. τῆς
]ασ[]ε ..[]
]υν[]

CATALOGUE OF WOMEN

at wicked Salmoneus' [people,] who were quickly going
to suffer] destructive deeds because of their arrogant
king;
he struck them] with thunder and blazing thunderbolt.
Thus he punished [the people] for their king's trespass.
[] sons and wife and house-servants, 20
[] city and []-flowing mansions, he obliterated them,
and seizing him he hurled him into murky Tartarus,
so that no] other mortal would contend with lord Zeus. 23

Salomoneus' Daughter: Tyro

Then his] daughter was left behind, dear to the blessed 24
 gods,
 beautiful]-haired [Tyro], similar to golden Aphrodite, 25
 because] she would rebuke and contend with Salmoneus
 continually and] would not permit [a mortal] to contend
 with gods;
 for this reason] the father of men and of gods saved her.
] he led her off to the house of excellent Cretheus
 and he] joyfully received her and reared her up. 30
 But when] she came to the peak of very lovely puberty
] the earth-shaker Poseidon fell in love with her
] in desire, a god with a mortal, for in beauty
 she surpassed all] female [women.
 And she would travel to] the fair streams [of Enipeus 35
]
]
] maiden

(traces of four lines)

HESIOD

3, 4, 8, 10, 12, 13, 15 Lobel

17 πείσασθ' Merkelbach

cetera Lobel

26 ἦρ[ις] West, cetera Lobel

cetera Lobel

31, 32 Lobel

11. 240)

16 λαοὺς West cetera Lobel
8 τοὺς δ' Merckelbach

18 τοὺς δ' Merkelbach,
22 West

22 West

23, 24, 25 Lobel
West

27 συνεχές West,
30 Μ. 1. 11

30 Merkelbach

35 Lobel (cf. Hom. Od.

28 [320 MW; 22 H] Schol. Ap. Rhod. 1.752–58d (p.
65.14–16 Wendel)

διόπερ παρ' Ἡσιόδῳ οὕτως ἀναγνωστέον·

αὐτὸς δ' ἐν πλήσμησι διυπετέος ποταμοῖο,

καὶ οὐχ, ὥς τινες, “ἐν πλήμνῃσι”.

πλήσμησι codd.: πλήμησι West

29 [32 MW; 23 H] Schol. Bern. in Verg. *Georg.* 4.361
Hagen (*Flecketsens Jahrb.* Suppl. 4 [1861/67] 975), 'at
illum | curvata in montis faciem circumstetit unda.'

hunc versum ex Hesiodi *gynecon* <catalogo> transtulit.

<catalogo> C. G. Mueller

30 [31 MW; 24 H] P.Tebt. 271

.....].[.]..Ιορσειδάων λ[
τέξεις δ' ἀγλαὰ τέκ]να, ἐπεὶ οὐκ ἀποφώ[λιοι εὐναὶ
ἀθανάτων· σὺ δὲ τ]οὺς κομέειν ἀπαιτα[λλέμεναί τε.

CATALOGUE OF WOMEN

Tyro's Children: Neleus and Pelias by Poseidon

28 Scholium on Apollonius Rhodius' *Argonautica*

For this reason the line in Hesiod must be read as follows:

He himself¹⁰ in the flood-tide of the rain-fed river
and not, as in some manuscripts, *en plēmṇēisi* (which should
mean "in the wheel-naves").

29 Virgil, *Georgics*

Around him¹¹

the water stood, curved into the shape of a mountain.

Scholium on this passage

This verse he (i.e. Virgil) translated from Hesiod's <*Catalogue*> of Women.

30 Tebtynis papyrus

] Poseidon [

"You will bear splendid children,] since not fruitless [are
the beds

of the immortals;] take care of them and rear them up

¹⁰ Probably Poseidon (so Hirschberger), though Sittl suggested that the line might refer to Jason crossing the river Anaurus.

¹¹ Presumably in the Greek original the sea-god stood around "her," Tyro.

HESIOD

.....]. ἴν' ἀγλαὰ τέκνα τ[εκ-
 5].τ' ἀνεμέσσητοί τε[
 ὥς εἰπὼν ὃ μὲν αὖτις] ἀχαστόνῳ ἔμ[παλι πόντῳ
].ἦ ἔβη οἰκόνδε [νέεσθαι
]..ον.[

2-3 Grenfell-Hunt

5 ἀνεμέσσητοί τε Crusius

6 ὥς—αὖτις Page

ἔμ[παλι πόντῳ Pfeiffer

31 [33(a) MW; 25 H] 1-30: P. Oxy. 2485 fr. 1 col. II; 4-36: P. Oxy. 2486; 12-19: Schol. Ap. Rhod. 1.156-60a (p. 21.8-15 Wendel); 30-33: P. Oxy. 2481 fr. 2

]ε[.]βρ.[]..[]θυ[

Νηλέα κα]ῖ Πελίην πολέσιν λαοῖσι[ν ἄνακτας
 καὶ τοὺς] μὲν διένασσε πατὴρ ἀν[δρῶν τε θεῶν τε,
 νόσφιν δ'] ἀλλήλων ναῖον πτολίεθρα .[
 5 ἦτοι ὁ μ]ὲν Πύλον εἶχε καὶ ἔκτισε γῆν [ἐρατεινὴν
 Νηλεύς,] καὶ ῥα θύγατρ' Ἀμφίονος Ἰασίδα[ο
 Χλῶριν ἐ]ύζωνον θαλερὴν ποιήσατ' ἄκ[οιτιν.
 ἦ δέ οἱ ἐν μ]εγάροις ἐγείνατο φαίδιμα τέκ[να,
 Εὐαγόρην τε] καὶ Ἀντιμένην καὶ Ἀλάστορα [δῖον
 10 Ταῦρόν τ' Ἀσ]τέριόν τε Πυλάονά τε μεγάλθυμ[ον
 Δηΐμαχόν τε] καὶ Εὐρύβιον κλειτόν τ' Ἐπίλαον
 Νέστορά τε Χ]ρομίον τε Περικλύμενόν τ' ἀγέρω[χον,
 ὄλβιον, ὦι] πόρε δῶρα Ποσειδάων ἐνοσίχθων
 παντο]ῖ, ἄλλ[ο]τε μὲν γὰρ ἐν ὀρνίθεσσι φάνεσκειν

CATALOGUE OF WOMEN

] so that splendid children [
] blameless ones [
5

Having said this, he sank once again] into the howling
[sea
] she went back home
] [

31 1–30: Oxyrhynchus papyrus; 4–36: Oxyrhynchus
papyrus; 12–19: Scholium on Apollonius Rhodius’
Argonautica; 30–33: Oxyrhynchus papyrus

]
[

Neleus and] Pelias, [lords] of many people;
and these] the father [of men and of gods] settled
separately;
apart] from each other they dwelt in cities [
For the one] possessed Pylus and founded a [lovely
5
]land,
Neleus,] and the daughter of Iasus’ son Amphion,
Chloris,] he made his well-girdled vigorous [wife.
7

Neleus’ Children

She] bore him [in] the halls splendid children: 8
Euagore] and Antimene and godly Alastor
and Taurus] and Asterius and great-spirited Pylaon 10
and Deimachus] and Eurybius and glorious Epilaus
and Nestor] and Chromius and lordly Periclymenus. 12

Neleus’ Son Periclymenus

Happy he, to whom earth-shaking Poseidon gave gifts 13
of all kinds, for sometimes among the birds he appeared

- 15 αἰετός.] ἄλλοτε δ' αὖ γινέσκετο, θαῦμα ἰδέσθαι,
 μύρμ]ηξ, ἄλλοτε δ' αὖτε μελιτιγέων ἀγλαὰ φύλα,
 ἄλλο]τε δεινὸς ὄφης καὶ ἀμείλιχος· εἶχε δὲ δῶρα
 παντ]οῦ· οὐκ ὀνομαστά, τά μιν καὶ ἔπειτα δόλωιτε
 β]ο]ν]λ]ῆι] Ἀθηναίης· πολέας δ' ἀπόλειπτε καὶ ἄλλους
 20 μαρνάμενος Νηληϊὸς ἀγακλειτοῦ περὶ τείχος
 ο]ῦ] πατρός, πολέας δὲ μελαίνῃ κηρὶ πέλαισσε
 κ]τείνων, ἀλλ' ὅτε δὴ οἱ ἀγασσάτο Παλλὰς Ἀθήνη,
 πα]ῦ]τεν ἀριστεύοντα· βίην δ' Ἰρακληεῖν
 εἰ]λ' ἄχος ἄτλητον κραδίην, ὥλλυντο δὲ λαοί.
 25 ἦ]τοι ὁ μὲν ζυγοῦ ἅρτα βίης Ἰρακληεῖς
 ὁ]μ]φαλῶι ἐξόμενος μεγάλων ἐπεμαίετο ἔργω]ν,
 φ]ῆ] ὁ' Ἰρακλῆος στήσειν μέρος ἵπποδάμοιο·
 ῖ]πιος, οὐδ' ἔδδευσε Διὸς ταλασιφρόνα παῖδα,
 αὐτὸν καὶ κλυτὰ τόξα, τά οἱ πόρε Φοῖβος Ἀπόλλων.
 30 ἀλλὰ] τῷτ' ἀντίος ἦλθε βίης Ἰρακληεῖς
 .']ι]ας, τῷ δὲ γλαυκῶπις Ἀθήνη
 Ἀμφιτρωνι]άδῃ θῆκ' εὐσχεθὲς ἐν παλάμῃσι
 τόξον, καὶ οἱ φρ]άσσε Περικλόμενον θεοειδ]έα
]κεν κρατερὸν μένος α...]
 35]μερος τάνυσεν χεῖρε]ισι φίλῃσι
 τόξον, καὶ τα]χὺν ἴον ἐπὶ στρεπτήσ]ιν νευρῆς

2-11 Lobel

30, 32 Lobel

27 στήσειν: de σχήσειν cogitavit Lobel

33 καὶ οἱ φρ]άσσε Merkelbach, cetera Lobel

35-36 φίλῃσι τόξον καὶ West

CATALOGUE OF WOMEN

as an eagle, and sometimes he became—a wonder to 15
 see—
 an ant, and sometimes the splendid race of bees,
 sometimes a snake, terrible and implacable; he received
 gifts
 of all kinds, unnamable, which later ensnared him
 by the will of Athena. He destroyed many other men
 fighting around the wall of very glorious Neleus, 20
 his father, and he brought many to black death
 by killing them. But when Pallas Athena became angry
 with him,
 she stopped him being the best. Unendurable grief
 [seized
 Heracles' force in his heart, for his troops were being
 destroyed.
 Then, over against Heracles' force, 25
 sitting on the knob of the yoke, he strove for great
 deeds,
 and said] he would halt horse-taming Heracles'
 strength—
 the fool, nor did he fear Zeus' patient-minded son,
 neither him nor his famous bow and arrows, which
 Phoebus Apollo gave him.
 But] then he came opposite Heracles' force 30
 [and to him bright-eyed Athena,
 to Amphitryon's son,] put the bow grasped firmly
 in his hands, and] pointed out to him god-like
 Periclymenus
] mighty strength [
] he strung with his own hands 35
 his bow, and a swift] arrow upon the twisted[string 36

32 [33(b) MW] Schol. D Hom. *Il.* 2.336 (p. 91 van Thiel):
cf. Schol. Ap. Rhod. 1.156–60a (p. 21.3–6 Wendel))

καὶ δὴ γενόμενον αὐτὸν μέλισσαν καὶ στάντα ἐπὶ τοῦ
Ἡρακλέους ἄρματος Ἀθηνᾶ δείξασα Ἡρακλεῖ ἐποίη-
σεν ἀναιρεθῆναι. . . ἱστορεῖ Ἡσίοδος ἐν Καταλόγοις.
δείξασα Barnes : εἰκάσασα codd.

33 [35 MW; 26a H] 1–15: P. Oxy. 2481 fr. 3; 6–8: Steph.
Byz. s.v. Γερηνία (p. 205.7–9 Meineke); 8: Steph. Byz. s.v.
Τάβαι (p. 597.15 Meineke)

].[βί]η Ἡρ[ακληε]ίη.

ὄφρα μὲν οὖν ἔζ]ωε Περικλύ[μ]ενος θε[ο]ειδής,
οὐκ ἐδύναντο Πύ]λον πραθέειν μάλα περ μεμαῶτες
ἀλλ' ὅτε δὴ θανάτο]ιο Π[ε]ρικλύμενον λάβε μοῖρα,
5 ἐξαλάπαξε Πύλοιο πόλιν Δι]ὸς ἄ[λ]κιμο[s] υἱός,
κτείνει δὲ Νηλῆος ταλα]σίφρονος υἱέας ἐσθλούς,
ἔνδεκα, δωδέκατος δὲ Γερ]ήνιος ἱππότα Νέστωρ
ξείνος ἐὼν ἐτύχησε παρ' ἰ]πποδάμοισι Γερηνοῖς·
οὕτω δ' ἐξέφυγεν θάνατο]ν καὶ κῆ[ρ]α μέλαιναν.
10 τοῦ δ' ἦν Ἀντίλοχός τε κα]ὶ αἰχμητῆς Θρασυμήδης
Περσεύς τε Στρατίος τε καὶ Ἄρητος] κ[α]ὶ Ἐχέφρων
Πεισιδίκη θ' ἣ εἶδος ἐρήριστ' ἀθανάτη]σιν·
τοὺς δὲ μέθ' ὀπλοτάτην τέκετο ξανθὴν] Πολυκάσ[την]
Νέστορος ἐν φιλότῃτι Ἀναξιβίη ροδό]πηχυσ
15]ρτ[

1–4 Lobel
reliqua Lobel

5 Merkelbach
11–12 Lobel

9 οὕτω et 10 ἦν West,
13–14 West

CATALOGUE OF WOMEN

32 Scholium on Homer's *Iliad*

And when he (i.e. Periclymenus) became a bee and stood upon Heracles' chariot, Athena showed him to Heracles and made sure that he was killed... Hesiod tells the story in the *Catalogues*.

33 1-15: *Oxyrhynchus papyrus*; 6-8: Stephanus of Byzantium, *Geographical Lexicon*

] Heracles' force;

and so, as long as] god-like Periclymenus was alive,
they could not] sack Pylus, very eager though they were. 3

Neleus' Son Nestor, and Nestor's Children

But when] the fate [of death] took hold of Periclymenus, 4
Zeus'] strong son [destroyed the city of Pylus, 5
and killed patient-minded Neleus' fine sons,
eleven of them, but the twelfth, the Gerenian horseman

Nestor,
happened to be a guest among the horse-taming
Gerenians;
in this way he escaped from death] and black fate.

From him came Antilochus and] spear-man 10
Thrasymedes

and Perseus and Stratius and Aretus] and Echephron
[and Peisidice who contended in beauty with the
immortal goddesses;]

after these, rosy-armed Anaxibia bore blonde] Polycasta
last of all, in the desire of Nestor]

] [

HESIOD

34 [34 MW; 26c H] Steph. Byz. s. v. Γερηνία (p. 205. 6-10 Meineke); Schol. Hom. *Il.* 2.336 (Cod. Par. Gr. 2767 = Cramer, *An. Paris.* III p. 191), Eust. in Hom. *Il.* 2.336 (I p. 351.27 van der Valk); cf. Schol. Hom. *Od.* 3.68 (I p. 124.17-18 Dindorf)

Ἡσίοδος ἐν πρώτῳ Καταλόγων. “κτείνει—Γερηνοῖς” (fr. 33. 6-8). . . καὶ αὐθις

Νέστωρ δ' οἶος ἄλυξεν ἐν ἀνθεμόεντι Γερήνῳ.

35 [37 MW; 27 H] P.S.I. 1301, ed. Erdas 1997

.[....]ν[ο]ς οὐ κλέος εσ[
ἀργαλέα[ς]· μοῦνος δ' ὑπ[εδέξατο μάντις ἀμύμων.
καὶ τ[ὸ] μέ[ν] ἐξετέλεσσε, .[
δεσμὸν αἰκὲς ἔχων [

- 5 μνᾶτο γὰρ αὐτοκασιγν[ήτῳι, ἥρῳι Βίαντι,
ἥννέ θ['] ἱμερόεντα γάμ[ον
βοῦς ἔλικας, καὶ ἄεθλον ἀμ[ύμονα δέξατο κούρην.
Πηρῷ δ' [ῆ]ύκομος Ταλα[ὸν
γείνατο παῖδα Βίαντο[ς
10 οἱ δὲ καὶ εἰς Ἄργος Πρωῖ[το]ν πά[ρα δῖον ἴκοντο,

¹² Melampus.

CATALOGUE OF WOMEN

34 Stephanus of Byzantium, *Geographical Lexicon*;
Scholium on Homer's *Iliad*; Eustathius on Homer's *Iliad*

Hesiod in Book One of the *Catalogues*:

and killed . . . Gerenians (Fr. 33.6–8)

. . . and again,

Nestor alone escaped in flowering Gerenus.

*Neleus' Daughter Pero, Wooed by
Melampus for His Brother Bias*

35 Papyrus of the Società Italiana

], whose glory [

difficult ones; alone the excellent seer¹² undertook it.

And he fulfilled it, [

enduring unseemly bondage [

For he wooed on behalf of his brother, [the hero Bias, 5

and he accomplished the lovely marriage [

curving-horned oxen, and [he received the excellent 7

maiden] as his prize.

Bias' and Pero's Son Talaus

Beautiful-haired Pero bore Talaus [8

the son of Bias [9

*Bias and Melampus Cure Proetus'
Daughters of Madness*

And they [came] to Argos, [to godly Proetus, 10

HESIOD

- ἐνθά σφιν μετέδωκε
 ἰφθ[ι]μος Προῖτος κληῖρον .
 ἵπποδάμῳ τε [Βί]αντι [Μελάμποδι θ'
 μαντοσύνης ἰήσατ', ἐπεὶ σ[φισι πότνια Ἥρη
 15 ἡλοσύνην ἐνέηκε χολωσα[μεν-
 αὕτη μὲν γενεὴ Νηληῖος [
 αὐτὰρ ὃ γ' αὐτοῦ μ[ίμνεν ἐν εὐρυχόρῳ Ἰαωλκῶι
 σκῆπτρον ἔχων [Πελίης
 τὰς τέκε[.
 20 Ἄλκηστιν μεν[
 ἡύκομόν τε Μ[έδουσσαν
 Πεισιδίκην . [
] .κ[] .τέκε[

2 Vitelli-Norsa	5 Vitelli-Norsa	7 Pfeiffer	10 leg. et
suppl. West	13 Bartoletti	14 σ[φίσι Bartoletti,	
deinde πότνια Ἥρη	Merkelbach	17 μ[ίμνεν Pfeiffer, ἐν	
εὐρυχόρῳ Ἰαωλκῶ	Friedländer	18 Πελίης Pfeiffer	
21 Pfeiffer	Πεισιδίκην Vitelli-Norsa:	Πασιδίκην MW	

36 [40 MW; 28 H] Schol. Pind. *Nem.* 3.92 (III p. 56.1
 Drachmann)

ὅτι δὲ ἐτράφη παρὰ τῷ Χείρωνι ὁ Ἰάσων, Ἡσίοδος
 φησιν·

Αἴσων, ὃς τέκεθ' υἱὸν Ἰήσωνα ποιμένα λαῶν,
 ὃν Χείρων ἔθρεψ' ἐνὶ Πηλῖϊ υἷλ' ἐντι

CATALOGUE OF WOMEN

where he gave them a share [
powerful Proetus, an allotment [
and to horse-taming Bias [and to Melampus	
by his prophecies he healed them, since [upon them	15
queenly Hera	
sent madness raging [	16
This is the race of Neleus [

Tyro's Son Pelias and His Daughters

But he [stayed] there [in spacious Iolcus,	17
Pelias,] possessing the scepter [
whom she bore [
Alcestis [	20
and beautiful-haired [Medusa	
Peisidice [
] bore [

Tyro's Son Aeson (By Aeolus' Son Cretheus), and His Son: Jason

36 Scholium on Pindar's *Nemean*s

Hesiod says that Jason was raised by Chiron:

Aeson, who begot Jason, shepherd of the people, as
his son,
whom Chiron raised on wooded Pelion

HESIOD

37 [38 MW] Schol. Hom. *Od.* 12.69 (II p. 533.26-29 Dindorf)

Τυρῶ ἡ Σαλμωνέως ἔχουσα δύο παῖδας ἐκ Ποσει-
δῶνος, Νηλέα τε καὶ Πελίαν, ἔγημε Κρηθέα· καὶ ἴσχει
παῖδας ἐξ αὐτοῦ τρεῖς, Αἴσωνα καὶ Φέρητα καὶ Ἀμν-
θάονα. Αἴσωνος δὲ καὶ Πολυμήλας καθ' Ἑσίοδον
γίνεται Ἰάσων, κατὰ δὲ Φερεκύδην (FGrHist 3 F 104c)
ἐξ Ἀλκιμέδης.

38 [68 MW] Ps. Eratosthenes *Catast.* 19 (p. 124 Robert,
p. 23.6 Olivieri)

κριός. οὗτος ὁ Φρίξον διακομίσας καὶ Ἑλλήν· ἄφθι-
τος δὲ ὢν ἐδόθη αὐτοῖς ὑπὸ Νεφέλης τῆς μητρός· εἶχε
δὲ χρυσὴν δοράν, ὥς Ἑσίοδος καὶ Φερεκύδης
(FGrHist 3 F 99) εἰρήκασιν.

39 [69* MW; 29 H] Galen *De Placitis Hipp. et Platonis*
III 2.19 (I p. 182.31 De Lacy)

καὶ τότε δὴ στηθέων Ἀθάμα φρένας ἐξέλετο
Ζεύς

40 [91 MW; 30 H] P. Oxy. 2495 fr. 6

ἐκ] γαίη[ς
εἰ]ς ἄλλα πο[ρφυρέην
τ]ῆν δὴ νῦ[ν καλέουσι
ἀν]θρῶ[π

CATALOGUE OF WOMEN

37 Scholium on Homer's *Odyssey*

Tyro, the daughter of Salmoneus, had two sons by Poseidon, Neleus and Pelias. Then she married Cretheus, and by him she had three sons, Aeson and Pheres and Amythaon. According to Hesiod, Jason was born from Aeson and Polymela, according to Pherecydes from Alcimede.

Athamas' Children by Nephele: Phrixus and Helle

38¹³ Pseudo-Eratosthenes, *Catasterisms*

Aries: the one who carried Phrixus and Helle across; it was immortal and was given to them by their mother Nephele. And it had a golden fleece, as Hesiod and Pherecydes said.

Aeolus' Son Athamas Pursues Ino, Who Jumps Into the Sea and Becomes Leucothea

39 Galen, *On the Opinions of Hippocrates and Plato*
and then Zeus took away Athamas' mind from his breast

40 Oxyrhynchus papyrus

from] the land
into the dark-gleaming] sea
her] now [they call
] human beings [

¹³ Or perhaps instead from the *Astronomy*?

HESIOD

1, 3, 4 supplevit West
Merkelbach

2 εἰ]s West, ἄλλα πο[ρφυρέη.

41 [70 MW; 31 H] 1–17: P.S.I. 1383; 15–43: P.Yale 1273;
18: Schol. D Hom. *Il.* 2.522 (p. 107 van Thiel); 21+23:
Strabo 9.3.16; 23: Schol. Arat. 45 (p. 92.4–5 Martin); 26:
43: P.S.I. 1383

5
 10
 15

]ὕπερ.[
 μ]εγάροισι λιπ[
 εὔ]αδεν ἀθανάτ[οισι
 πατῇ]ρ ἀνδρῶν τε θ[εῶν τε
]. ἵνα οἱ κλέος ἄφθιτ[ον εἴη
]ι πολυστάφυλον πο[λυγηθέα
]ι τοῦ μὲν κλέος οὗ π[οτ' ὀλείται.
]παρείατο πορσαίνουσ[αι
 Λεύκωνος κοῦρ]αι Ἀθαμαντιάδαο ἄν[ακτος
 Πεισιδίκη τε καὶ] Εὐύππη δῖη θ' Ὑπερ[
 αἶ τότε μὲν πρὸς νηὸ]ν Ἀθηναίης ἀγελε[ίης
 π]εδίλοις ἐμβεβα[υι
 ἐπι]ειμέναι εἵαρο[ς ὥρηι
 Ἀθ]ήνης νηὸν
 πρὶ]ν ἡβῆσαι φίλον υἷόν
 Διογν]ήτω[ι] βασιλῆϊ
]ἀργυρ[οδ]ίνην
 ὅς τε Λιλαίηθεν προΐει καλλίρ[ροο]ν ὕδωρ

¹⁴ Ino/Leucothea.

¹⁵ Probably Dionysus'.

CATALOGUE OF WOMEN

*The Daughters of Leucon, Athamas'
Son by Themisto, Take Over from
Ino the Care of Baby Dionysus*

41 1-17: Papyrus of the Società Italiana 1383; 15-43:
Yale papyrus; 18: Scholium on Homer's *Iliad*; 21 + 23:
Strabo, *Geography*; 23: Scholium on Aratus' *Phenomena*;
26-43: Papyrus of the Società Italiana

] [

] in the halls she¹⁴ left [

] she pleased the immortals [

father] of men and of [gods

] so that his¹⁵ glory would be eternal 5

] rich in grapes, much-cheering

]; his glory will not ever be destroyed. 7

*Leucon's Daughters Cross the River
Cephisus to Visit a Temple of Athena*

] they sat by, preparing, 8

the daughters of lord Leucon,] Athamas' son,

Peisidice and] Euippe and godly Hyper[10

Then they went to the temple] of Athena, leader of the
war-host,

] walking in sandals

] clad, in the season of spring

] Athena's temple [

before] the dear son reached puberty 15

] to the [Zeus]-born king

] silver-eddyng

that pours forth beautiful-streaming water from Lilaea

20

ὅς <τε> παρέκ Πανοπῆα διὰ γλῆχῶνα τέρειναν
καί τε δι' Ἐρχομενοῦ εἰλιγμένος εἴσι δράκων ὥς

25

..... ..]γὰρ ἐπι[..... ..]ι μ[ή]τε θύρηφι[ν
ἀθανάτων τ]ε θεῶν νέμ[εσιν θνη]τῶν τ'
ἀνθρώπων

30

..... ..]Δεύκωνος κοῦ[ραι]ν ἐξεπέρησα[ν
καὶ τήν] μὲν Κοπρεὺς [..... ..]φί]λος υἱός·
ἡγάγεθ' υἱ]ωνὸς μεγαλήτορος Ὀρχ]ομενοῖο
σ]ὺν ἵπποισι καὶ ἄρμασι εὐ]ξέσ[τ]οισιν
ἣ δέ οἱ ἐν με]γάροις θεοείκελα γείνατο τέκνα
Ἄργυννόν θ'] ἥρωα καὶ Ἴπποκλον μεγάθυμον
..... ..]ην Ἀνδρεΐδης Ἐτέοκλος ὄπνιεν

35

..... Ὀρχομ]ενοῖο παῖς Μινυηϊάδαο·
ἐκ τῆς δ]μων γένετο κρατερός τε μέγας τε
]νεων κατενάσσατο γαῖαν ἐραννή[ν
]όπην Χαρίτων ἀμαρύγματ' ἔχο[υσαν
].ιδαο Κομή[το]ν τὸν περὶ πάντ[ων
40]σε καταθ[νητ]ῶν ἀνθρώπων
].λονπ[....]νον υἱὸν ἔτι κτ[εν
].ην.[
]τυι.[

¹⁶ Probably Euippe.

CATALOGUE OF WOMEN

] around the rock
] bold though he was; 20
 that past Panopeus through the delicate pennyroyal
]
 and through Erchomenus goes coiling like a snake
]
] [25
] for [] nor outdoors
 the indignation of the immortal] gods and of mortal
 human beings
] Leucon's daughters [] they passed through. 28

Leucon's Daughters: Their Marriages (Including at Least Two to Grandsons of Orchomenus) and Children

and the one,] Copreus [] dear son, 29
 led off,] the grandson of great-hearted Orchomenus 30
] with horses and well-polished chariots;
 she bore him in the halls god-like children,
 Argynnus] the hero and great-spirited Hippoclus;
] Andreus' son Eteoclus married,
] of Orchomenus, son of Minyas; 35
 from her¹⁶] mon was born, strong and big,
] he settled the lovely land
] ope who possessed the Graces' radiance
] of Cometes whom beyond all
] of mortal human beings 40
] begot a son
] [
] [

HESIOD

2-4, 7, 9-10, 33 Bartoletti 14 suppl. Bartoletti, West 16]ντω[ι] pap.: διογν]ήτω[ι] West μ[ή]τε Wyss nova 32 Maas	11, 29, 30 suppl. Casanova 15 suppl. Lobel 26 γὰρ MW 27 Merkelbach 28 κουρ[: κουρ[αι Casa- novae 31 σύν <θ'> West, εὐ]ξέσ[τ]οισιν suppl. Bartoletti 35, 36 Merkelbach, Bartoletti
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42 [71 MW] Schol. Pind. *Ol.* 14 inscr. a, c (I p. 389-90 Drachmann)

Κηφισὸς δὲ ποταμὸς ἐν Ὀρχομένῳ, ἔνθα καὶ αἱ Χάριτες τιμῶνται. . . ταύταις δὲ Ἐτέοκλος ὁ Κηφισοῦ τοῦ ποταμοῦ πρῶτος ἔθυσεν, ὥς φησιν Ἡσίοδος. διὰ δὲ τοῦ Ὀρχομένου ὁ Κηφισὸς ῥεῖ.

43 [71 MW] Paus. 9.34.9

Ἄνδρεὺς Εὐύππην θυγατέρα Λεύκωνος λαμβάνει παρὰ Ἀθάμαντος γυναικα, καὶ υἱὸς Ἐτεοκλῆς αὐτῷ γίνεται, Κηφισοῦ δὲ τοῦ ποταμοῦ κατὰ τῶν πολιτῶν τὴν φήμην, ὥστε καὶ τῶν ποιησάντων τινὲς “Κηφισιάδην” τὸν Ἐτεοκλέα ἐκάλεσαν ἐν τοῖς ἔπεσιν.

44 [77* MW; *17 H] Steph. Byz. s. v. Ἀσπληδῶν p. 135 Meineke

Ἀσπληδῶν, πόλις Φώκιδος . . . Ὀρχομενοῦ δὲ υἱεῖς

Ἀσπληδῶν Κλύμενός τε καὶ Ἀμφίδοκος θεοειδής

42 Scholium on Pindar's *Olympians*

Cephisus is a river in Orchomenus, where the Graces too are honored. ... Eteoclus, the son of the river Cephisus, was the first to make sacrifice to these, as Hesiod says. The Cephisus flows through Orchomenus.

43 Pausanias, *Description of Greece*

Andreas took Leucon's daughter Euippe as his wife from Athamas, and a son Eteocles was born to him, sired by the river Cephisus according to the rumor of his fellow-citizens, so that some poets called Eteocles "son of Cephisus" in their epic poems.

*Orchomenus' Children: Aspledon,
Clymenus, Amphidocus, Elara*

44 Stephanus of Byzantium, *Geographical Lexicon*

"Aspledon": a city of Phocis ... the sons of Orchomenus:

Aspledon and Clymenus and god-like Amphidocus

HESIOD

45 [78 MW; 125 H] *Etymol. Gen.* α 436 L.-L. (~ *Etymol. Magn.* α 810 L.-L. = Herodian. II p. 387.18 Lentz)

Εἰλαρίδην [[πο]] Τιτυόν

Εἰλαρίδην Τιτυόν *Etym. Magn.*: Εἰλαρίδην γάρ φησι Τιτυόν
Lentz

46 [71 A OCT; *1 H] P. Oxy. 2999

ἦ[

ἐ[

—

Κῆ[ῡ

Ἰππ[όδαμας

5 Κῆ[ῡ

τῆν ο[

τοῦ[ς] θ[

Βουτ[

τοὶ κού[ρας ἀγάγοντο

10 Ἑλλίδας

τῶν γέ[νετ

omnia supplevit Parsons

46 Oxyrhynchus papyrus

[
[
Ceyx [
Hippo[damas	5
Ceyx [
her [
them [
Boutas [
they [led off] the maidens [	10
the daughters of Hyllus [	11
from them was born [¹⁷	

¹⁷ In the papyrus, this line is followed by one more line (Fr. 46.12, immediately below) and then by an empty area; this suggests that this line is the end of one book, and that the next one is a so-called *reclamans*, a single line at the end of one book roll serving to indicate the first line of the following book (so Parsons). If so, then the last line of this fragment will be the first line of Book 2. This interpretation is hypothetical but very attractive and is followed tentatively here. But it should be noted that a lacunose scholium on Theocritus 3.40 in P. Oxy. 3548 which reads] πρὸδόν ἐν τ. γ. may have reported that the story of Hippomenes and Atalanta appeared in Book 3 of Hesiod's *Catalogue*.

LIBER II

ἡ οἷη Σχοινῆος ἀγακλεῖτοιο ἄνακτος
παῖς εἰκυῖα θεῇ[σι ποδώκης δι' Ἀταλάν[τη
Χαρί]των ἀμαρύγματ' ἔχο[υσα
πάντων ἀνθρώπων ἀ]παναίνετο φῦλον ὀμιλ[εῖν
ἀνδρῶν ἐλπομένη φεύγ]ειν γάμον ἀλφειστάων[.
]τανισφύ[ρ]ου εἵνεκα κού[ρης
].αμ[]γον εννε[
].[.]ρδ[

48 [75, 76 MW; *3, *4 H] P. S. I. 130 col. I, II

]οπαζε[
]
]ασιππ[
]σσι
]ένθα·

..... ..τ]ανίσφυρ[o]ς ὥργυντο κούρη
..... ..]α· πολὺς δ' ἀμφίσταθ' ὄμιλος
*ἀνδρῶν μνηστήρων· θ]*άμβος δ' ἔχε πάντα
 ὀρώντα[ς

ὥςπν]οιή Ζεφύροιο χιτώννα
..... ..πε]ρί στήθεσσ' ἀπαλοῖσι

CATALOGUE OF WOMEN

BOOK 2

*Atalanta, Daughter of Schoeneus, Athamas' Other
Son by Themisto (Book 2, Lines 1ff.)*

- 47 London papyrus 1
 = Fr. 46.12
 Or like her: [the very glorious] lord [Schoeneus'
 daughter, like the goddesses,] swift-footed godly 2
 Atalanta
] possessing the Graces' radiance
 she refused to associate with the tribe [of all human
 beings
 hoping to escape] marriage [with men] who live on 5
 bread
] for the sake of the long-ankled maiden
]
] [

48 Papyrus of the Società Italiana

(traces of 5 lines)

-] the long-ankled maiden rushed
]; all around stood a great crowd
 of suitors]; astonishment gripped them all when they saw
 how] the breeze of Zephyrus [fluttered] her tunic
] around her tender breasts 10

HESIOD

- πολ]λὸς δ' ἐπαγείρετο λαός
 Σχ]οινεὺς δ' ἐγέγωνε βοήσας.
 “κέκλυτέ μευ πάντες, ἡμ]ὲν νέοι ἡδὲ γέροντες,
 ὄφρ' εἴπω τά με θυμὸς] ἐνὶ στήθεσσι κελεύει.
 15 Ἴππομένης μνηστεύει] ἐμὴν ἐλικώπιδα κούρην
]οι εἰρημένος ἔστω.
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμ]μ' ἐπιμάρτυρος ἔστω.
].ήσεται· εἰ δέ κεν οὗτος
 νικήσῃ καὶ οἱ δώῃ Ζεὺς] κῦδος ἀρέσθαι
 20 ἄλλοί τ' ἀθάνατοι, οἳ Ὀλύμ]πια δώματ' ἔχουσι,
φί]λην ἐς πατρίδα γαῖαν.
ὦκυ]πόδων σθένος ἵππων
κε]ιμήλια· καὶ νύ κε θυμῶι
]α ἀνιηρὸν ἄεθλον.
 25 εἰ δέ κε μὴ δώῃσι πατ]τῆρ ἀνδρῶν τε θεῶν τε

(quot versus desint incertum)

- .].[.]..... .αρ[
 δεξιτερῇ δ' αρ...ει[
 κ]αί μιν ἐπαῖσσων επ[
 ἦχ' ὑποχωρήσας· οὐ γὰρ ἴσ[ον ἀμφοτέροισιν
 5 (30) ἄθλον ἔκειθ'· ἦ μέν ῥα π[οδώκης δι' Ἀταλάντη
 ἔειτ' ἀναινομένη δῶρα [χρυσῆς Ἀφροδίτης,
 τῶι δὲ περὶ ψυχῆς πέλε[το δρόμος, ἡ δὲ ἁλῶναι
 ἡ δὲ φυγεῖν· τῶι καὶ ῥα δολο[φρονέων προσέειπεν·
 “ὦ θυγάτερ Σχοινηῆος, ἀμ[είλιχον ἦτορ ἔχουσα,
 10(35) δ]έξο τάδ' ἀγλα[ὰ δῶρα θε[ᾶς χρυσῆς Ἀφροδίτης

CATALOGUE OF WOMEN

]; many people were gathered together
]; Schoeneus shouted and cried out,
 “Hear me all of you, both] young men and old ones,
 so that I can say what the spirit] in my breast bids me.
 Hippomenes is wooing] my quick-eyed maiden
] let it be agreed as stated.

15

This is what I say,] and may Zeus be our witness:
] ; but if he
 wins and Zeus grants it to him] to bear off the glory,
 and the other immortals who] have their mansions on
 Olympus,
] to his dear fatherland:

Olympus,
] to his dear fatherland;
] the swift-footed horses' strength
] treasures; and in spirit
] grievous contest.
But if the father] of men and of gods [does not grant 25

(an unknown number of lines is missing)

]
 on the right [
 and he rushing upon her [
 she, retreating a little; for unequal for the two of them
 was the contest: for she, [swift-footed godly Atalanta, 5(30)
 sped refusing the gifts of [golden Aphrodite, .
 while for him [the race] was for his life, [either to be
 caught

or to escape. And so, plotting [deception, he said,
 “Oh daughter of Schoeneus, [you who have a relentless
 heart,
 accept these splendid gifts [of the goddess, golden
 Aphrodite
]

10(35)

.....]πό.μ[...]ωεθο[

..... ..]ρων πα[

..... ..]ν κάββαλ[ε

..... ..]εις χρυ[ς

15 (40) .[..... ..].[.]κηπα[

τυφ.[.....].[.]χαμα[

αὐτὰρ ὁ [.....πό]δεσσι μ[

ἦ δ' αἰψ' ὥσθ' Ἄρπυια μετ[αχρονίοισι πόδεσσιν
ἔμμαρψ'· αὐτὰ[ρ ὁ] χειρὶ τὸ δεύτερον ἦ[κε χαμάζε·

20 (45) καὶ δὴ ἔχεν δύο μῆλα ποδώκης δι' Ἀτ[αλάντη·
ἐγγὺς δ' ἦν τέλεος· ὁ δὲ τὸ τρίτον ἦκε χ[αμάζε·
σὺν τῷ δ' ἐξέφυγεν θάνατον καὶ κῆ[ρα μέλαιναν,
ἔστη δ' ἀμπνείων καὶ [..][..]..σομ.[

8, 9 suppl. West

11 ἐπαγείρετο Vitelli: ἐπεγείρετο MW

13–14 Vitelli

15 Colonna

17 Ζεὺς δ' ἄμ]μ' West

ὦδε δὲ μυθέομαι Colonna

19 Merkelbach

20 West

25 Merkelbach

4 (29) ἴσον West, cetera Vitelli

5 (30) Vitelli

6 (31) Vitelli

7(32) ἦ ἐ ἀλῶναι Wyss,

cetera Vitelli

8–10 (33–35) Vitelli

17 (42) Vitelli

18 (43) West

19–22 (44–47) Vitelli

49 [72 MW] Ps. Apollod. *Bibl.* 3[109].9.2

Ἡσίοδος δὲ καὶ τινες ἕτεροι τὴν Ἀταλάντην οὐκ
Ἰάσου ἀλλὰ Σχοινέως εἶπον . . .

CATALOGUE OF WOMEN

]	[
		] he threw down [
		] golden [
		] [	15(40)
] [
then he [	]	with his feet [
swiftly she, like a Harpy [with its feet high in the air,			
seized it; but with his hand he [threw] the second one			
[to the ground, ¹⁸			
and now swift-footed godly [Atalanta] held two apples;			20(45)
the goal was near; he threw the third one [to the ground.			
With this one he escaped death and [black fate,			
and he stood panting and [

49 Pseudo-Apollodorus, *Library*

Hesiod and some others said that Atalanta was the daughter not of Iasus but of Schoeneus ...

¹⁸ Some lines may be missing at this point.

HESIOD

50 [74 MW] Schol. T Hom. *Il.* 23.683b¹ (V p. 473.42-43 Erbse)

νεώτερος οὖν Ἑσίοδος γυμνὸν εἰσάγων Ἰππομένη
ἀγωνιζόμενον Ἀταλάντη.

51 [72 MW] Philodemus *De pietate* B 6559-66 Obbink

τοῦ Διὸς [τῇι τίς]ει καὶ Ἀτα[λάντη]ν Σχοινέως [φη-
σιν] Ἑσίοδος λέ[αιναν π]οιῆσαι πα[ρ] ἱερὸν νό[μον
ἰδοῦ[σαν ἃ οὐ θ]έμις {τ} ἐσ[τὶν ἰδεῖν.]

52 [49 MW; 41(b) H] Schol. Pind. *Ol.* 10.83f. (1.332.16-
333.2 Drachmann), “σᾶμ’ Ἀλιρ(ρ)οθίου” vel “Σᾶμος
Ἀλιρ(ρ)οθίου” vel “Σῆρος Ἀλιρ(ρ)οθίου”

τινὲς γράφουσι “Σᾶμος Ἀλιρροθίου”, οὗ μέμνηται
Ἑσίοδος·

ἦτοι ὁ μὲν Σῆμον καὶ Ἀλάζυγον νιέας ἐσθλοῦς.

ἦν δὲ ὁ Σῆμος τοῦ Ἀλιρροθίου τοῦ Περιήρους καὶ
Ἀλκυόνης.

Σᾶμος Boeckh: Σῆρος codd. Σῆμον Boeckh: Σῆρος codd.

CATALOGUE OF WOMEN

50 Scholium on Homer's *Iliad*

Thus Hesiod is more recent (i.e. than Homer), for he introduces Hippomenes competing naked with Atalanta.

51 Philodemus, *On Piety*

Hesiod [says] that, due to Zeus' [vengeance], Schoeneus' [daughter Atalanta], who [contrary to sacred law] had seen [what it is not lawful] to see, was turned¹⁹ into a lioness.

*Halirrhothius, Son of Aeolus' Son Perieres,
and His Sons: Semus And Alazygus*

52 Scholium on Pindar's *Olympians*

"Samus, the son of Halirrhothius": some write "Samus the son of Halirrhothius" (i.e. at Pindar, *Olympian* 10.70), whom Hesiod mentions:

But he [scil. begot] Semus and Alazygus, fine sons.

Semus was the son of Halirrhothius, the son of Perieres and Alcyone.

¹⁹ In Philodemus' text the verb is active but the subject is unstated; it may be Zeus who performs the metamorphosis (so Obbink, despite the ensuing grammatical awkwardness: cf. e.g. Pseudo-Apollodorus, *Library* 3.9.2), or it might for example be Aphrodite and/or Cybele (cf. Ovid, *Metamorphoses* 10.681–704) or some other divinity. To preserve the uncertainty I have translated the verb as a passive.

53a, b [50 MW; Meg 1, 2 H]

(a) Schol. Pind. *Pyth.* 3.14 (II p. 64.11–20 Drachmann)

τὸν Ἀσκληπιὸν οἱ μὲν Ἀρσινόης, οἱ δὲ Κορωνίδος
φασὶν εἶναι Ἀσκληπιάδης (FGrHist 12 F 32) δέ φησι
τὴν Ἀρσινόην Λευκίππου εἶναι τοῦ Περιήρου, ἧς καὶ
Ἀπόλλωνος Ἀσκληπιὸς καὶ θυγάτηρ Ἐριώπης·

ἧ δ' ἔτεκ' ἐν μεγάροις Ἀσκληπιὸν ὄρχαμον
ἀνδρῶν

Φοίβῳ ὑποδμηθεῖσα ἐνπλόκαμόν τ' Ἐριώπιν.

καὶ †Ἀρσινόης† ὁμοίως·

Ἀρσινόη δὲ μιγείσα Διὸς καὶ Λητοῦς νύφ
τίκτ' Ἀσκληπιὸν υἱὸν ἀμύμονά τε κρατερόν τε.

(b) Pausanias 2.26.7

ὁ δὲ τρίτος τῶν λόγων ἥκιστα (ἐμοὶ δοκεῖν) ἀληθής
ἐστίν, Ἀρσινόης ποιήσας εἶναι τῆς Λευκίππου παῖδα
Ἀσκληπιόν . . . οὗτος ὁ χρησμὸς δηλοῖ μάλιστα οὐκ
ὄντα Ἀσκληπιὸν Ἀρσινόης, ἀλλὰ Ἡσιόδου ἢ τῶν τινα
ἐμπεποιηκότων ἐς τὰ Ἡσιόδου τὰ ἔπη συνθέντα ἐς
τὴν Μεσσηνίων χάριν.

CATALOGUE OF WOMEN

*Arsinoe, the Daughter of Leucippus,
Another Son of Perieres, and Her Son:
Asclepius (and His Son Machaon)*

53a, b

(a) Scholium on Pindar's *Pythians*

Some say that Asclepius was Arsinoe's son, some that he was Coronis'. Asclepiades says that Arsinoe was the daughter of Perieres' son Leucippus, and that from her and Apollo were born Asclepius and a daughter Eriopis:

she bore in the halls Asclepius, leader of men,
overpowered by Phoebus, and beautiful-haired
Eriopis.

and †of Arsinoe† similarly:

Arsinoe, mingling with the son of Zeus and Leto,
bore a son, Asclepius, excellent and strong.²⁰

(b) Pausanias, *Description of Greece*

The third story (it seems to me) is the least true one, according to which Asclepius was the son of Leucippus' daughter Arsinoe. . . . This oracle makes it quite clear that Asclepius was not Arsinoe's son, but that this version was invented by Hesiod or by one of the poets who interpolated the verses into Hesiod's poems to ingratiate himself with the Messenians.²¹

²⁰ One or the other, or even both, of these anonymously transmitted passages may belong to Hesiod.

²¹ Cf. Fr. 157.

HESIOD

54 [53 MW] Schol. D Hom. *Il.* 4.193 (p. 177 van Thiel)

Μαχάων· υἱὸς Ἀσκληπιοῦ καὶ Ἀρσινόης, ἡ Κορωνί-
δος· κατὰ δὲ τινὰς Ἠπιόνης τῆς Μέροπος· κατὰ δὲ
Ἡσίοδον Ξάνθης.

55 [51 MW; Meg 3 H] Athenagoras *Legatio* 29

περὶ δὲ Ἀσκληπιοῦ Ἡσίοδος μέν·

πατὴρ ἀνδρῶν τε θεῶν τε
χώσατ', ἀπ' Οὐλύμπου δὲ βαλὼν ψολόεντι
κεραυνῷ
ἔκτανε Λητοίδην, Φοῖβω σὺν θυμὸν ὀρίνων.

3 Φοῖβω Wilamowitz: φίλον codd.

56 [51 MW] Philodemus *De pietate* B 4901–4 Obbink

τὸν Ἀσκλ[ηπιὸν δ' ὑ]πὸ Διὸς κα[τακταν]θῆναι γε-
γρ[άφασιν Ἡ]σίοδος καὶ . . .

57 [52 MW] Schol. Hes. *Theog.* 142 (p. 34 Di Gregorio)

“οἱ δ' ἦτοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἦσαν”

Κράτης (= Crat. Mall. Fr. 80 Broggiato) ἀντὶ τούτου
ἄλλον στίχον παρατίθεται “οἱ δ' ἐξ ἀθανάτων θνητοὶ
τράφεν αὐδῆεντες”. πῶς γὰρ τοὺς αὐτοὺς θεοῖς ἐνα-
λιγκίους λέγει καὶ ἐν τῷ τῶν Λευκιππίδων καταλόγῳ
ὑπὸ Ἀπόλλωνος ἀνηρῆσθαι ποιεῖ;

CATALOGUE OF WOMEN

54 Scholium on Homer's *Iliad*
"Machaon": the son of Asclepius and of Arsinoe or
Coronis; according to some, of Merops' daughter Epione;
according to Hesiod, of Xanthe.

55 Athenagoras, *A Plea for Christians*

Concerning Asclepius, Hesiod:

the father of men and of gods
became enraged, and hurling from Olympus his
smoking thunderbolt
he killed Leto's grandson, stirring up Phoebus' spirit.

56 Philodemus, *On Piety*

That Asclepius [was killed] by Zeus was written by Hesiod
and . . .

57 Scholium on Hesiod's *Theogony*

"These [i.e. the Cyclopes] were like the gods in other regards" (*Theog.* 142): in place of this line, Crates (i.e. of Mallus) puts a different one: "born from immortals, they were raised as speaking mortals." For how can he say that the same characters are "like the gods" but in the catalogue of Leucippus' daughters have them destroyed by Apollo?

HESIOD

58 [54(a) + 57 MW; Meg 5, 6 H] P. Oxy. 2495 fr. 1a + fr.
16 col. I

οὐ π[ατρός
Βρόν[την
Ζεὺς [..]οιβροντ[
τόν ῥα [χ]ολω[σ]άμ[ενος
5 ῥύβειν ἥμελ[λεν
ἄπ' Ὀλύμ]που
Τ]άρταρον ἔς, [γῆς νέρθε καὶ ἀτρυγέτιοι
θα]λάσσης
σκληρ[όν] δ' ἐβ[ρόντησε καὶ ὄβριμον, ἀμφὶ δὲ
γαῖα
κ[ι]νήθ[η
]ρα
πάντες δ['] ἔδδευσαν
]s..[]
10 ἀθάνατ[οι
]
ἔνθα κεῖν α[
εἰ μὴ ἄρ' [

1, 2, 4 Lobel
finem e. g. West

5, 6 West
9 Lobel

7 σκληρὸν δ' ἐβρ. Lobel,

59a, b [54(c), (b) MW]

(a) Schol. Eur. *Alc.* 1 (II p. 216.4–7 Schwartz)

ἡ διὰ στόματος καὶ δημώδης ἱστορία περὶ τῆς Ἀπόλ-
λωνος θητείας παρ' Ἀδμήτῳ αὕτη ἐστίν, ἥ κέχρηται
νῦν Εὐριπίδης· οὕτως δέ φησι καὶ Ἡσίοδος καὶ Ἀ-
σκληπιάδης (FGrHist 12 F 9) ἐν Τραγωδουμένοις.

CATALOGUE OF WOMEN

58 Oxyrhynchus papyrus

of his [father's
Brontes [

Zeus [

angry, him [

he was about to hurl [

into Tartarus, [beneath the earth and the barren sea.

He thundered] hard [and strong, and all around] the

earth

was shaken [

and all [were frightened

the immortals [

Just then [

had not [

] from Olympus 5

10

59a, b

(a) Scholium on Euripides' *Alcestis*

This is the wide-spread and common story about Apollo's service as a hired worker for Admetus, which Euripides is now using; Hesiod and Asclepiades in *Tragic Plots* speak in the same way.

(b) Philodemus *De pietate* B 5747–58 Obbink

Ἄνδρων δ' ἐν [τοῖς] Συγγενικοῖς (FGrHist 10 F 3)
 Ἀ[δμή]τῳ λέγει τὸν Ἀ[πόλ]λω θητεῦσαι Δ[ιὸς] ἐπι-
 τάξαντος. Ἡσίοδος δὲ καὶ Ἀκο[ν]σίλαος (FGrHist 2 F
 19) μέλλειν μ[ὲν] εἰς τὸν Τάρταρον [ὑ]πὸ τοῦ Διὸς
 ἐμβληθῆναι, τῆς δ[ὲ] Λητοῦς] ἱκετευσά[σης ἀν]δρὶ θη-
 τεῦ[σαι].

60 [58 MW; Meg 9 H] P. Oxy. 2495 fr. 16 col. II

.]ργῶ[.]δ[.]

ἔ]κετο δα[

κ]είνῳ δη[

ἐ]κ θυμοῦ φ[ιλε-

5 Ἀσ]κληπιοῦ[.]

[—] ἐ]ν μεγάροισ' [.]

ἥ] οἴην ἵππο[ισι καὶ ἄρμασι κολλητοῖσι

Φ]ῶκος ἐνμμ[ελίης δόμον ἡγάγετ' Ἀστερόδειαν

ἐκ] Φυλάκης κ[ούρην μεγαθύμου Δηϊονῆος

10 ἥ] τέκετο Κρῖ[σον καὶ ὑπέρθυμον Πανοπῆα

νυκτὶ μ[ι]ῇ[ι].

τὼ καὶ πρὶν ἰδέ[ειν λ]αμπ[ρὸν φάος ἡελίοιο

μαρνάσθην [ἔτι] μητρ[ὸς ἐόντ' ἐν γαστέρι κοίλῃ.

τοῖσι δὲ γεινομ[ένοισιν

15 κήδεά τ' οὐλομέν[ας τ' ἔριδας

αὐτὰρ ἐπεὶ ῥ' ἐγένοντο[

Κρίσῳ μέν ῥ' ..οπ.ι.[]ε[

CATALOGUE OF WOMEN

(b) Philodemus, *On Piety*

Andron in his *Genealogies* says that Apollo served [Admetus] as a hired worker at [Zeus'] command. Moreover, Hesiod and Acusilaus say that he (i.e. Apollo) was just about to be thrown into Tartarus by Zeus, but that through [Leto's] supplication he served as a hired worker to a man.

60 Oxyrhynchus papyrus

[
he came [
to him [
from his heart [
of Asclepius [	5
in the halls [	6

*Deion's and Diomedes' Daughter Asterodea, and
Her Sons by Phocus: Crisus and Panopeus*

Or like her: with horses [and closely-joined chariots	7
Phocus, well-armed with ashen spear, [led off to his	
home Asterodea,	
great-spirited Deion's daughter from] Phylace.	
She bore [Crisus and high-spirited Panopeus	10
in one night [
Even before they saw [the bright light of the sun	
the two of them fought while they were still in their	
mother's hollow belly.	
To them when they were born [
evils and baneful strifes [	15
but when they were born [
to Crisus [

HESIOD

.]ουροι μουννη[]ν[
 ὥπασαν ἀθάγ[ατοι]σδ[
 20 οἶκον εμο[.].[.].τ[
 γείναθ' ἐνὶ μ[
 ..'.].σουλῆτ[
 ...]πο.κ..[
 ...]ονν[
 25 ...]υποτ[

2-7 Lobel 8 suppl. Merkelbach 9 West 10 καὶ
 ὑπέρθυμον e. g. Merkelbach, cetera Lobel 12 Lobel
 13 γαστέρι κοίλῃ West, cetera Lobel 14 Lobel
 15 Merkelbach 18 κ]οῦροι Lobel 19 Lobel

61 [62 MW] Schol. Hom. Od. 11.326 (II p. 507.24-30 Dindorf) et P. S. I. 1173.78-81

Κλυμένη Μινύου τοῦ Ποσειδῶνος καὶ Εὐρυανάσσης
 τῆς Ὑπέρφαντος γαμηθεῖσα Φυλάκῳ τῷ Δηίωνος
 Ἴφικλον τίκτει ποδώκῃ παῖδα. τοῦτον λέγεται διὰ τὴν
 τῶν ποδῶν ἀρετὴν συναμιλλᾶσθαι τοῖς ἀνέμοις ἐπὶ τε
 τῶν ἀσταχύων διέρχεσθαι καὶ διὰ τοῦ τάχους τὴν
 κορυφότητα μὴ περικλᾶν τοὺς ἀθέρας. ἔνιοι δὲ αὐτὴν
 {τὴν Κλυμένην} προγαμηθῆναί φασιν Ἡλίῳ, ἐξ ἧς
 Φαέθων ἐγένετο παῖς. ἡ δὲ ἱστορία παρ' Ἡσιόδῳ.

62 [62 MW; 33a H] Eust. in Hom. Il. 2.695 (I pp. 503.29-504.7 van der Valk)

...Ἴφικλος, περὶ οὗ δηλῶν Ἡσιόδος ὅτι ταχυτῆτι διή-

CATALOGUE OF WOMEN

] alone [
the immortals granted [
a dwelling [
begot in one [
(traces of 4 lines)

20

Deion's and Diomedes's Son Phylacus, and His Son by Clymene: Swift Iphiclus

61 Scholium on Homer's *Odyssey* and a papyrus of the Società Italiana

Clymene, the daughter of Minyas, the son of Poseidon and Euryanassa, the daughter of Hyperphas, married Phylacus, the son of Deion, and bore Iphiclus, her swift son. It is said that by virtue of his feet he rivaled the winds and ran over the cornstalks and because of the lightness of his speed did not break their tassels. Some say that she {Clymene} married Helios first, and bore him as son Phaethon. The story is in Hesiod.

62 Eustathius on Homer's *Iliad*

... Hesiod, wishing to indicate that Iphiclus was exceptional

HESIOD

νεγκεν οὐκ ὤκνησεν ἐπ' αὐτοῦ ταύτην εἰπεῖν τὴν ὑπερ-
βολήν·

ἄκρον ἐπ' ἀνθερίκων καρπὸν θέεν οὐδὲ κατέκλα,
ἀλλ' ἐπὶ πυραμίνων ἀθέρων δρομάασκε πόδεσσιν
καὶ οὐ σινέσκετο καρπὸν

63 [62 MW; 33b H] Schol. bT Hom. *Il.* 20.227 (V p.
38.5–6 Erbse)

ὅς ρ' ἐπὶ πυραμίνους ἀθέρας φοίτασκε πόδεσσιν

64 [63 MW] Schol. Ap. Rhod. 1.45 (p. 10.17–19 Wendel)

οὔτε Ὅμηρος οὔτε Ἡσίοδος οὔτε Φερεκύδης (FGrHist
3 F 110) λέγουσι τὸν Ἴφικλον συμπεπλευκέναι τοῖς
Ἀργοναύταις.

65 [64 MW; 32 H] 1–22: P. Oxy. 2500; 15: Herodian.
(Theodosius) Περὶ κλίσεως τῶν εἰς ὧν βαρυτόνων p.
21.3 Hilgard

.ησαποχ[
]κιδα καλλιχ[ύναικα
ἐ]πίκλησιν κ[αλε
]ος ἄν[α]κτο[ς
]νυκτὶ μοχ[
]ρι γείνατο[
]μ.[..].ο[
]νι.[.]..κ[

CATALOGUE OF WOMEN

for speed, did not hesitate to say this hyperbole about him:
 upon the fruiting tops of asphodel he ran and did not
 break them:
 he would race upon the wheaten tassels on his feet
 and would not damage the fruit

63 Scholium on Homer's *Iliad*

who would roam upon the wheaten tassels on his feet

64 Scholium on Apollonius Rhodius' *Argonautica*

Neither Homer nor Hesiod nor Pherecydes says that Iphiclus sailed together with the Argonauts.

*Deion's and Diomedes' Daughter Philonis,
 and Her Sons: Philammon by Apollo
 and Thievish Autolycus by Hermes*

65 1-22 Oxyrhynchus papyrus; 15: Herodian, *On the Declension of Barytone Words Ending in -ων*

]	[
]	with its beautiful women	
]	called by name	
]	of the lord	
]	at night	
]	gave birth	
]	[
]	[

5

10

τα]χύν. ὁ[s] περι...
].ου.τοπ..χ.[
]..[]..κ[]..υ[]...[
]...τ...[]α[
]ν τε ῥοδόπη[χυν
]διὰ Φιλων[ίς

15 ἦ τέκεν Αὐτόλυκόν τε Φιλάμμο]νά τε κλυτὸν αὐδὴν,
 τὸν μὲν ὑποδμηθεῖσα ἐκηβόλῳι Ἀ]πόλ[λ]ωνι,
 τὸν δ' αὖθ' Ἑρμάωνι μιγείσ' ἐρατῇ] φιλ[ό]τητι
 Αὐτόλυκον τίκτεν Κυλληνίῳι Ἀρ]γεί[φ]όντ[ηι
]ιμασα[

20

]ν[.]αριστ[
]οὔσά τε μη[
]ενδεξιοσο[

2-3, 9, 13 Lobel

16-18 West

66 [65 MW; 34 H] Steph. Byz. s.v. Δώτιον (pp. 257.17-258.3 Meineke)

ἐκ περιττοῦ τοίνυν ὦρος ἐν τοῖς ἐθνικοῖς τάδε γράφει
 “καὶ τὰ περὶ Θάμυριν ἐν Δωρίῳ παριστοροῦντος τοῦ
 ποιητοῦ (Il. 2. 594), πάλιν Ἑσίοδος

Δωτίῳ ἐν πεδίῳ

φάσκει αὐτὸν τετυφλῶσθαι.”

CATALOGUE OF WOMEN

	] swift, who	10
] [
] [
] [
	] and rosy-[armed	
	] godly Philonis,	15
who bore Autolycus and Philammon, glorious for his		
voice,		
the one overpowered by far-shooting] Apollo, ²²		
the other, mingling with Hermes in loving] desire,		
she bore, Autolycus, to the Cyllenian] killer of Argus.		
(traces of 4 verses)		

Philammon's Son: Thamyris

66 Stephanus of Byzantium, *Geographical Lexicon*

Oros writes superfluously as follows in his *Ethnica*: “and while the poet (i.e. Homer) incidentally locates the story of Thamyris in Dorion, Hesiod instead says that he was blinded

in the Dotian plain”

²² Cf. Fr. 157.

HESTIOD

67 [66 MW; 35 H] 1-8: P. Oxy. 2494B fr. a + b; 4 k, γ
 Oxy. 2495 fr. 26

	[.δ]	
Ἀντολυκ|		|χαρίεντας ἐπαύ|λησθ
πολλάκι δ|		|καὶ — καρτῶ|
Ἑρμείηι τ|		|...ἀνεγειρε|.].|
5 τῶι νύκτ|	ες τε φίλαι σκοτο|	Κυλλη|ρύωι Ἀργεῖ|φόντῃ|ι
σπαρναί τε χ|	λαῖναι	]ες τε χιτῶνες |
		βουκ|όλοι ἀγροῦ|ται
	

1, 4 Lobel

5 suppl. West

6, 7 Lobel

68 [67(h) MW; 36 H] *Etiμολ. Magn.* α 317 L.-L.

αἰδέλον. . ἐπὶ δὲ τοῦ ἀοράτου ἐχρήσατο τῇ λέξει
 Ἡσίοδος περὶ τοῦ Ἀντολύκου. φησὶ γάρ

ὅττι κε χειρὶ λάβεισκειν αἰδέλα πάντα τίθεισκειν.

καὶ γὰρ ὁ αὐτός, κλέπτῃς ὄν, ἔκλεπτε τοὺς ἵππους καὶ
 ἀλλοιοφανεῖς αὐτοὺς ἀπετέλει. ἐνῆλλατισε δὲ τὰς
 χροιάς αὐτῶν.

HESIOD

69 [43a MW; 37 H] 1–11: P. IFAO 322 fr. B; 14–25: P. IFAO 322 fr. C; 22–(28): P. Oxy. 2495 fr. 13 + 31; 27–41: P. IFAO 322 fr. F; 27–32: P. IFAO 322 fr. D; 32–81: P. Oxy. 2495 fr. 21; 35–39: P. Oxy. 2495 fr. 30; 38–44: P. Oxy. 2495 fr. 25; 51–75: P. IFAO 322 fr. A; 68–86: P. Oxy. 421; 76–91: P. Berol. 7497

1

ἐ]υστέφανος Πολυμήλη.

pergit hoc fr. post fr. 71 infra

70 [43(b) MW] Schol. Lycophr. 1393 (II, p. 385.2–3 Scheer)

Ἐρυσίχθων τις υἱὸς Τριόπα ἐξέτεμε τὸ ἄλσος τῆς
Δήμητρος· ἥ δὲ ὀργισθεῖσα ἐποίησεν αὐτῷ ἐκφνῆναι
λιμὸν μέγαν, ὥστε μηδέποτε λήγειν τῆς πείνης. εἶχε
δὲ οὗτος θυγατέρα Μήστραν φαρμακίδα, ἣτις εἰς πᾶν
εἶδος ζώου μετεβάλλετο, καὶ ταύτην εἶχε μέθοδον τῆς
λιμοῦ ὁ πατήρ· ἐπίπρασκε γὰρ αὐτὴν καθ' ἐκάστην
ἡμέραν καὶ ἐκ τούτων ἐτρέφετο· ἥ δὲ πάλιν ἀμείβουσα
τὸ εἶδος φεύγουσα πρὸς τὸν πατέρα ἤρχετο. ὁ δὲ
Ἐρυσίχθων Αἴθων ἐκαλείτο, ὥς φησιν Ἡσίοδος, διὰ
τὸν λιμόν.

71 [43(c) MW] Philodemus *De pietate* B 6915–26 Ob-
bink

καὶ π[αν]τελῶς κα[ὶ] Ποσ[ειδῶν] λέγετ[αι καὶ] τῶν ἀν-
θρώπων τισ[ὶν] περιθεῖν[αι τὴν] το[υ]αύτην δ[ύ]να-

CATALOGUE OF WOMEN

Autolycus' Daughter: Polymele

69 1–11: Cairo papyrus; 14–25: Cairo papyrus; 22–(28):
Oxyrhynchus papyrus; 27–41: Cairo papyrus; 27–32:
Cairo papyrus; 32–81: Oxyrhynchus papyrus; 35–39:
Oxyrhynchus papyrus; 38–44: Oxyrhynchus papyrus; 51–
75: Cairo papyrus; 68–86: Oxyrhynchus papyrus; 76–91:
Berlin papyrus

] well-garlanded Polymele.

1

(Fr. 69 continues after Fr. 71)

Mestra, Wife of Sisyphus' Son Glaucus and Daughter of Erysichthon/Aethon

70 Scholium on Lycophron's *Alexandra*

Erysichthon, the son of Triopas, cut down the grove of Demeter; she became angry and made him develop a great hunger, so that he never ceased from starvation. He had a daughter, Mestra, a sorceress, who could transform herself into every kind of animal, and her father used her as a way to deal with his hunger: for he would sell her every day, and from this he would feed himself; but she would change her shape again and would flee and go back to her father. Erysichthon was called Aethon, as Hesiod says, because of his hunger.²³

71 Philodemus, *On Piety*

And altogether, Poseidon too is said to confer this kind of ability even upon certain human beings, such as

²³ Aethon's name means "blazing," cf. Fr. 69.5.

HESIOD

[μιν] <ὥσπερ> Περικλυμέ[νωι] καὶ Μ]ήστραι. τούτων
[δὲ] τὴν μὲν ἱστορή[κασιν], ὧς Ἑσ[ί]οδος, διὰ
[π]ρασθῆναι χάρ[ιν τοῦ δι]ατρέφεισθ' Ἀ[ἰ]θωνα.

pergit 69 [43a MW; 37 H]

2 ἧ' οἷη θυγάτηρ Ἑρυσίχθονος ἀντι]θέοιο
]ου Τριοπίδαο
 Μήστρη ἐνπλόκαμος, Χαρίτων ἀ]μαρύγματ'
 ἔχουσα·
 5 τὸν δ' Αἴθων' ἐκάλεσσαν ἐπ]ών[υ]μ[ο]ν εἵνεκα λιμοῦ
 αἴθωνος κρατεροῦ φῦλα] θνητῶν ἀνθρώπων
 αἴθω]να δὲ λιμὸν ἅπαντες
 θ]νητο[ί]ς ἀνθρώποις
 πνυκι]νὰ [φ]ρεσὶ μῆδε' ἰδ[υ]-
]θεα..[.]ν.γε περν[
 γυ]γαικῶν

(desunt versus II)

15]..[....]ετο τε[
]γειν[...]ούρη[
]σι κλ.[...].οισ[.....]σι
ἀπά]τησε πολύφρονά [πε]ρ μάλ' ἐόντ[α
κού]ρην ἑλικώπιδα κ[αλλ]ιπάρηον
20]τ' ἄλοχον θυμαρέ' ἄ[γε]σθαι
]γαρο[.... ὑπέσ]χετ[ο] μυρία ἔδνα
ἐ]κατὸν[.....].ἡμερα δω[

Periclymenus (cf. Fr. 31–32) and Mestra. Like Hesiod, they recount that, of these two, she was repeatedly sold so that [Aethon] might be fed.

69 (continued) 2
[Or like her: the daughter of god-like Erysichthon]
[] of Triopas' son

him they also called Aethon] by name because of his
hunger,

(two lines are missing)

15
20

HESIOD

25

(desunt versus XXIII)

51(27)

CATALOGUE OF WOMEN

and flocks of woolly] herds of loud-bellowing cattle
] sheep [and flocks] of goats
] he received [] in spirit 25
] []
] []
] []

(23 lines are missing)

] the hero 51(27)
] binding [with a strong bond] to take care
] he ordered; [but he did not] bear in mind
 that she would become [different] and [would take off]

her
 form;] and she, once released, to her dear father's 55(31)
 mansions
 went off,] darting away, and at once [she became] a
 woman [again
 in her father's] halls; he²⁴ went after [

] beside her mother, [plying the great loom.
 He wanted both to lead the girl off [
 But at once [strife] and a [quarrel arose] for them both, 60(36)
 for Sisyphus and Aethon, because of the long-ankled
 [girl,]

nor could any mortal decide the case; but [to Athena
 they turned [the quarrel] over and they agreed; then she
 for them

unerringly settled the lawsuit [
 "When someone wants to take something in exchange 65(41)
 for its purchase price,
 about the purchase price it is very necessary [] price [

²⁴ Sisyphus.

HESIOD

οὐ γὰρ δὴ μεταμειπ[τόν, ἐπὴν τὸ] πρῶτ[ον ἔλθται.
 ὥς] ἄρ' [ἔ]φη· ταύτῃ δὲ δ[ίκηι εἶρ]ητα[ι
 ...].ε.[...] οὐρήων α.[-

70 (46) ..]ε μεθ' ἡμιόνους τ[
].[..]μωνα[
]σενδ[.]..το[
]τοι μα[κ]άρων[
 ...]εν ελασσωνουν[

75 (51) ἀνδρῶν δὲ προὔχεςκε νοήματά τε πραπίδας τε,
 ἀλλ' οὐ πως ἥιδει Ζηνὸς νόον αἰγιόχοιο,
 ὥς οὐ οἱ δοῖεν Γλαύκῳ γένος Οὐρανίωνες
 ἐκ Μήστρης καὶ σπέρμα μετ' ἀνθρώποισι
 λιπέσ[θαι].

καὶ τὴν μὲν ῥ' ἐδάμασσε Ποσειδάων ἐνοσίχθων
 80 (56) τῇλ' ἀπὸ πατρὸς ἐοῖο φέρων ἐπὶ οἶνοπα πόντον
 ἐν Κόῳ ἀ[μ]φιρύτῃ καίπερ πολύιδριν ἐούσαν·
 ἔνθα τέκε' Εὐρύπυλον πολέων ἡγήτορα λαῶν
 Κω...α γείνατο παῖδα βίην ὑπέροπλον ἔχοντα.
 τοῦ δ' υἱεῖς Χάλκων τε καὶ Ἀνταγόρης ἐγένοντο.

85(61) τῶι δὲ καὶ ἐξ ἀρχῆς ὀλίγης Διὸς ἄλκιμος υἱὸς
 ἔπραθεν ἡμερόεντα πόλιν, κε[ρ]αῖε δὲ κώμας
 εὐθὺς ἐπ[ε]ὶ Τροίηθεν ἀνέ[πλε]ε νηυσ[ι] θ[ο]ήισι
 ..[... ..]λαιων ἔνε[χ' ἵπ]πων Λαομέδοντος·

²⁵ Sisyphus.

²⁶ A papyrus forthcoming in *The Oxyrhynchus Papyri* vol. 73 (2006), communicated to me by Dirk Obbink, seems to contain an alternative to this line, ending in] ροειτα[; at least the ending

CATALOGUE OF WOMEN

For it cannot be exchanged once it has been taken.”
 So she spoke; and because of this lawsuit it is said [

] of mules [

70(46)

] after mules [

] [

] [

] of the blessed [

] [

he²⁵ surpassed men in thoughts and mind,
 but in no way did he know the mind of aegis-holding

75

Zeus:

that Sky's children would not grant to Glaucus a race²⁶
 arising from Mestra and progeny to be left among
 human beings.

78(54)

Mestra's Son Eurypylus, and His Sons: Chalcon and Antagores

And earth-shaking Poseidon overpowered her
 far from her father, carrying her over the wine-dark sea
 in sea-girt Cos, clever though she was;
 there she bore Eurypylus, commander of many people.

79(55)

] bore a son who possessed defiant force.

From him were born sons, Chalcon and Antagores.

Zeus' strong son, though for small cause,
 sacked his lovely city, and ravaged the villages

85(61)

at once when he was sailing from Troy on swift ships

] because of Laomedon's horses.

of the transmitted line 77, and perhaps all of it, was added in the
 space above this line by a second hand.

HESIOD

- 90 (66) ἐν Φλέγρῃ δ]ὲ Γίγαντας ὑπερφιάλους κατέπεφ[νε.
Μήστρη δὲ προ]λιποῦσα Κόων ποτὶ πατρίδα γαῖαν
νηϊ̇ θοῇ ἐπέρ]ησ' ἱερέων ποτὶ γουνὸν Ἀθηνέων
αὐτὰρ ἐ]πεὶ τέκε παῖδα Ποσειδάωνι ἄνακτι,
αἶν]όμορον πατέρα ὃν πορσαίνεσκεν.
ἦ οἷη Νίσο]ν θυγάτηρ Πανδιονίδαο
- 95 (71) Εὐρονόμη, τῇ]ν ἔργα διδάξατο Παλλὰς Ἀθήνη
]εουσα, νόεσκε γὰρ ἴσα θεῇσι,
τῆς καὶ ἀπὸ χρ]οῖῆς ἡδ' εἵματος ἀργυφέοιο
]θεου χαρίεν τ' ἀπὸ εἶδος ἄητο·
τῆς μὲν Σίσυφο]ς Αἰολίδης πειρήσατο βουλέων
- 100 (76) βούς ἐλάσα[ς· ἀλλ' οὐ̇ τι Διὸ]ς νόον αἰγιόχοιο
ἔγνω· ὁ μ[ὲν ἔδνοις διζ]ήμενος ἦλθε γυναι[ῖκα
βουλῇ Ἀθ[ηναίης· τῷ δὲ] νεφεληγερέτα Ζεὺ[ς
ἀθανάτῳ ἀ[νένευσε] κάρηατι μή ποτ' ὀπίσ[σω
ἔσσεσθαι γ[ενεὴν εὐγν]ητου Σισυφίδαο.
- 105 (81) ἦ δὲ Ποσε[ιδάωνος ἐν] ἀγκοίνῃσι μιγεῖ[σα
Γλαύκῳ ἐν[ὶ μεγάροις τέκ'] ἀμύμονα
Βελλε[ροφόντην,
ἔξοχον ἀνθ[ρώπων ἀρ]ετῇ ἐπ' ἀπείρονα γ[αῖαν.
τῷ δὲ καὶ ἡ[βήσαντι πα]τῆρ πόρε Πήγασο[ν ἵππον
ὠκύτατον [..... ..]μινεπτε[
- 110 (86) πάντῃ ἀν[..... ..]ε.τα...[

CATALOGUE OF WOMEN

In Phlegra] he slew the presumptuous Giants.
 Mestra,] leaving Cos behind, crossed over to her 90(66)
 fatherland

on a swift ship] to the hill of holy Athens.
 Then after she bore a son to lord Poseidon.
] she was providing for her doomed father. 93(69)

Eurynome, the Daughter of Pandion's Son Nisus, Mother of Bellerophon

Or like] her: the daughter of Pandion's son [Nisus,] 94(70)
 Eurynome,] whom Pallas Athena taught skills 95(71)

] for her thoughts were like the goddesses'
 and from her] skin and silver-white clothing
] and wafted graceful beauty.

Aeolus' son [Sisyphus] made trial of her plans,
 by driving away cattle; [but] the mind of aegis-bearing 100(76)
 [Zeus

he did not know. He came [seeking] a wife [with
 wedding-gifts
 by the will of [Athena]; but the cloud-gatherer Zeus
 shook] his immortal head [at him], that there would
 never in later times

be [a lineage of well-born] Sisyphus.
 But she, mingling [in Poseidon's] arms, 105(81)
 to Glaucus [bore in the halls] excellent Bellerophon,
 greatest [of human beings for excellence] on the
 boundless earth.

When he [reached puberty his father] gave him the
 horse Pegasus,
 swiftest [
 everywhere [110(86)

HESIOD

σὺν τῷ πῦρ [πνείουσιν υ-υ υ-υ Χίμαιραν.
γῆμε δὲ πα[ῖδα φίλην μεγαλήτορος Ἰοβάταο
αἰδοίου βασ[ιλῆος

κοίρανος α[

115 (91) ἦ τέ[κε

2, 4 e. g. West 5-6 Merkelbach 7 West e Call. *Hymn.* 6. 66
9 Schwartz 18-22 Schwartz 23 West 24 ποίμνας τ']
Hirschberger, cetera West 25 Schwartz
51-54 West 55 μορφ[ὴν West μ[ετὰ δώματα πατρός
Schwartz 56 init. West, fin. Lobel 57 Schwartz
58 West 59 ἀ]μφ[ίς] Lobel 60 Schwartz, MW
61 Lobel 62 ἄρ' Ἀ]θήνη West 63 νείκος West
ἐπ]έτρεψαν Lobel 65 West 66 ὦν[ον Merkelbach
67 τὸ] πρῶτ[ον ἔλγεται Casanova, cetera West 68 West
87 Schwartz 89 Merkelbach 90 West 91 Merkelbach
92 Hirschberger 94 Schwartz 95 West 97 West
99 West 100 Evelyn-White 101 ὁ μ[έν Crönert
ἔδνοις Hirschberger διζ]ήμενος Blass
102 Ἀθ[ηναίης Wilamowitz, τῷ δὲ Merkelbach
103 ὁπίσ[σω West, cetera Schwartz 104 Hirschberger
105-106 Rzach 107 ἀν[θρώπων Wilamowitz, ἀρ]ετῇ et
γ[αῖαν Merkelbach 108 ἡ[βήσαντι Stiewe, fin. Schwartz
111-115 e. g. Wilamowitz

72 [124 MW] Ps.-Apollod. *Bibl.* 2[5].1.3 (pp. 51-52
Wagner); cf. Herodian. π. μον. λέξ. 17 (II p. 923.7 Lentz),
Hesych. α 8771 (I p. 296 Latte)

Ἡσίοδος δὲ καὶ Ἀκουσίλαος (FGrHist 2 F 26) Πειρή-
νος αὐτὴν φασιν εἶναι. ταύτην ἱερωσύνην τῆς Ἥρας

CATALOGUE OF WOMEN

With this, [he
He married [the dear daughter of great-hearted Iobates,
of the reverend king [
a ruler [
she bore [
] the fire-[breathing] Chimaera.

115(91)

THE DESCENDANTS OF INACHUS

Io, Daughter of Peiren

72 Pseudo-Apollodorus, *Library*

Hesiod and Acusilaus say that she (i.e. Io) was the daughter of Peiren. Zeus raped her while she was the priestess of

HESIOD

Ἦρας τῆς μὲν κόρης ἀψάμενος εἰς βοῦν μετεμόρφωσε
 λευκὴν, ἀπωμόσατο δὲ ταύτῃ μὴ συνελθεῖν· διό φησιν
 Ἡσίοδος οὐκ ἐπισπᾶσθαι τὴν ἀπὸ τῶν θεῶν ὀργὴν
 τοὺς γινομένους ὅρκους ὑπὲρ Ἑρωτος. Ἦρα δὲ αἰτη-
 σαμένη παρὰ Διὸς τὴν βοῦν φύλακα αὐτῆς κα-
 ἔστησεν Ἄργον τὸν πανόπτην.

73 [124 MW; 44 H] Schol. Plat. *Symp.* 183b (p. 58
 Greene)

ἐκ τοῦ δ' ὅρκον ἔθηκεν ἀποίνιμον ἀνθρώποισι
 νοσφιδίων ἔργων πέρι Κύπριδος.

74 [126 MW] Heraclitus *Alleg. Hom.* 72.10 (p. 78 Buf-
 fière, p. 168 Pontani, p. 116 Russell-Konstan)

“ἀργεῖφόντην” τε γὰρ ὀνομάζει τὸν θεόν, οὐ μὰ Δί'
 οὐχὶ τοὺς Ἡσιοδείους μύθους ἐπιστάμενος, ὅτι τὸν
 βουκόλον Ἰοῦς ἐφόνευσεν...

75 [127 MW] Schol. Eur. *Or.* 872 (I pp. 184.20–185.1
 Schwartz)

ἡ πολλὴ δόξα κατέχει μὴ ἀφίχθαι τὸν Αἴγυπτον εἰς
 Ἄργος, καθάπερ ἄλλοι τέ φασι καὶ Ἑκαταῖος
 (FGrHist 1 F 19) γράφων οὕτως· “ὁ δὲ Αἴγυπτος αὐτὸς
 μὲν οὐκ ἦλθεν εἰς Ἄργος, παῖδες δέ, ὡς μὲν Ἡσίοδος
 ἐποίησε, πεντήκοντα, ὡς δὲ ἐγὼ λέγω, οὐδὲ εἴκοσι”.

παῖδες Weil: παῖδας codd. δὲ ἐγὼ λέγω Kirchhoff: λέγων δὲ
 codd. εἴκοσι Weil: εἰσί vel ἔστι codd.

CATALOGUE OF WOMEN

Hera. When he was caught by Hera he laid hold of the girl and transformed her into a white heifer, and swore that he had not had intercourse with this female: for this reason Hesiod says that oaths sworn for the sake of Eros do not draw down the wrath of the gods. But Hera asked for the heifer from Zeus and set up the all-seeing Argus as guard over her.

73 Scholium on Plato's *Symposium*

since then he made the oath free of punishment for
human beings
when it involves the secret deeds of Cypris

74 Heraclitus, *Homeric Problems*

For he calls the god (i.e. Hermes) "killer of Argus," of course not because he knew the Hesiodic myths, according to which he slew the cowherd of Io ...

THE DESCENDANTS OF BELUS

*Aegyptus and Danaus, Sons of Io's
Great-Grandson Belus*

75 Scholium on Euripides' *Orestes*

The majority opinion maintains that Aegyptus did not come to Argos, as among others Hecataeus too says, who writes as follows: "Aegyptus himself did not come to Argos, but his sons did, fifty of them, as Hesiod wrote, but as I say, not even twenty."

76a, b [128 MW; 45a, b H]

(a) Strabo 8.6.7, 8.6.8

Ἄργος ἄνδρῳ ἐὼν Δανααὶ θέσαν Ἄργος ἔνδρῳ

(b) Eust. in Hom. *Il.* 4.171 (I p. 729.13–14 van der Valk)

Ἄργος ἄνδρῳ ἐὼν Δαναὸς ποίησεν εὐδρῳ

77 [129 MW; 46 H] P. Oxy. 2487 fr. 1

-]γον, ἔδωκε[.....]αν[
]ων μεγάλην [ἀπετείσα]το λώβην.
]ἔπειτα ἀμύμ[ονα τίκτ]εν Ἄβαντα
]. ἐν ὑψηλοῖσι δόμοισιν
 5 ἡ εἶδος Ὀλυ]μπιάδεσσιν ἔριζεν·
 πα]τὴρ ἀνδρῶν τε θεῶν τε
]καὶ ὁμὸν λέχος εἰσαναβῆναι·
 ἡ δ' ἔτεκε Προῖτόν τ]ε καὶ Ἀκρίσιον βασιλῆα[]
 καὶ τοὺς μὲν διένασ]σε πατὴρ [ἀν]δρῶν τ[ε θε]ῶν
 τε·
 10 Ἀκρίσιος μὲν ἄρ' Ἄ]ργει ἐνκτί[τ]ωι ἐμβασί[λ]ενεν
]..ρεν ὀκριόεντ[.].[.].[

²⁷ Probably Lynceus, the only survivor of Aegyptus' 50 sons.

76a, b

(a) Strabo, *Geography*

Danaus' daughters turned waterless Argos into watery Argos

(b) Eustathius on Homer's *Iliad*

Danaus turned waterless Argos into watery Argos

Aegyptus' Son Lynceus

77 Oxyrhynchus papyrus

] gave [
] he²⁷ [avenged] the great outrage 2

*Lynceus' Son Abas, and His Sons:
Acrisius and Proetus*

] then he begot excellent Abas 3
] in the lofty houses;

] she contended [in beauty] with the Olympian 5
goddesses

] the father of men and of gods

] and to go up into the shared marriage-bed;
she bore Proetus] and Acrisius, king[
and these] the father of men and of gods [settled
separately:

Acrisius] ruled in well-founded Argos 10

] rugged [11

HESIOD

- Εὐρυ]δίκην Λακεδαί[μο]νο[s
καλλι]πάρηον ἐν πραπί[δεσσ'] ἀρα[ρυσία]ν^{l[.]}
ἥ δ' ἔτεκεν Δανά]ην κ[α]λλίσφυρο[ν ἐν
μεγά]ρ[οι]σιν,
15 ἥ Περσῇ' ἔτεκεν κρα]τ[ε]ρὸν μ[ή]σ]τωρ[α] φόβοιο.
Προΐτος δ' αὖ Τίρυ]νθα ἐκ[τ]ίμε[νο]ν πτολίεθρον
νάσσατο καὶ κούρη]ν μεγαλήτορος Ἀρκασίδα[ο
γῆμεν Ἀφείδαντο]ς καλ[λι]πλόκαμον Σ[θ]ενέβοι[αν
].[..].es [
20].σοι Σθεν[έ]βοια βοῶπις
γείνατ' ἐνὶ μεγάροισιν] ὁμὸν λέχος εἰσαναβᾶσα
κούρη Ἀφείδαντος με]γαλήτ[ο]ρο[s] Ἀρκασίδα[ο
τρεις, οἷάς τε θεάς, περικ]αλλέα ἔργ' εἰδυίας
Λυσίππην τε καὶ Ἴφι]νότην καὶ Ἰφιάνασσαν
25]α δώματα πατρός

desunt versus fere XIX

- 45 ..[
κερ[
—ωδ.[
—ηρη.[
—ημε[
50 —καιτο.[

2-3, 5-6, 8 Lobel	9 West	10, 12-14 Lobel
15 Merkelbach	16-17 West	18 γῆμεν West, cetera Lobel
21 Casanova	22 Lobel	23 init. Casanova
24 Lobel		

CATALOGUE OF WOMEN

Acrisius' Daughter Danae and Her Son Perseus

	12
] Lacedaemon's daughter Eurydice [
] beautiful-cheeked, well-fitting in her thoughts;	
] beautiful-ankled Danae in the halls	
she bore	
who bore Perseus,] strong counsellor of fear.	15

Proetus and Stheneboea, and Their Daughters

But Proetus dwelt in Tiryns,] the well-founded city,	16
and the daughter of Apheidas,] great-hearted Arcas' son,	
he married,] beautiful-haired Stheneboea	

]]	
] cow-eyed Stheneboea	20
bore in the halls,] going up into the shared marriage-	
bed,	

the daughter of Apheidas,] great-hearted Arcas' son,
 three daughters, like goddesses,] skilled in very beautiful
 works:

Lysippe and Iphinoe] and Iphianassa

] father's mansions

(about 19 lines are missing; then traces of 6 lines)

78 [130 MW] Strabo 8.6.6

καὶ Ἀπολλόδωρος δὲ (*FGrHist* 244 F 200) ^{μόνους τοὺς} ἐν Θετταλία καλεῖσθαι φησιν Ἑλληνας, “Μυρμιδόνες δὲ καλεῦντο καὶ Ἑλληνες” (*Hom. Il.* 2. 684), Ἡσίοδον μέντοι καὶ Ἀρχίλοχον (*Fr.* 102 West²) ἤδη εἰδέναι καὶ Ἑλληνας λεγομένους τοὺς σύμπαντας καὶ Πανέλληνας, τὸν μὲν περὶ τῶν Προϊτίδων λέγοντα ὡς Πανέλληνες ἐμνήστευον αὐτάς...

79 [131 MW] Ps. Apollod. *Bibl.* 2[26].2.2 (p. 58.4–11 Wagner)

γίνεται Ἀκρισίῳ μὲν ἐξ Εὐρυδίκης τῆς Λακεδαίμονος Δανάη, Προίτῳ δὲ ἐκ Σθενεβοίας Λυσίππη καὶ Ἰφινόη καὶ Ἰφιάνασσα. αὗται δὲ ὡς ἐτελειώθησαν ἐμάνησαν, ὡς μὲν Ἡσίοδος φησιν, ὅτι τὰς Διονύσου τελετὰς οὐ κατεδέχοντο...

80 [131 MW] Probus in Verg. *Buc.* 6.48 (III.2 p. 345.16–20 Thilo-Hagen) ‘Proetides implerunt’

Proeti filiae regis Argivorum. Hesiodus docet ex Proeto et Sthenoboea Amphidamantis natas. has, quod Iunonis contempserant numen, insania exterritas, quae crederent se boves factas, patriam Argos reliquisse, postea a Melampode Amythaonis filio sanatas ita uti***



CATALOGUE OF WOMEN

78 Strabo, *Geography*

And Apollodorus says that only those in Thessaly are called Hellenes, "the Myrmidons were also called Hellenes" (Hom. *Il.* 2.684), whereas Hesiod and Archilochus already knew that they (i.e. the Greeks) were all called both Hellenes and Panhellenes, the former saying about the daughters of Proetus that the Panhellenes wooed them ...

79 Pseudo-Apollodorus, *Library*

Danae is born to Acrisius from Lacedaemon's daughter Eurydice, while Lysippe, Iphinoe, and Iphianassa are born to Proetus from Stheneboea. These latter went mad when they grew up, as Hesiod says, because they did not accept the rites of Dionysus ...

80 Probus on Virgil's *Eclogues*

"The daughters of Proetus filled": The daughters of Proetus, king of the Argives. Hesiod reports that they were born from Proetus and Stheneboea, Amphidamas' daughter. Because they had despised Hera's divinity, they became terrified by madness, thinking that they had become cows, and abandoned their homeland Argos; later they were healed by Melampus, Amythaon's son, so that ...

HESIOD

81 [132 MW; 47 H] *Suda* μ 307 (III p. 339.4 Adler)

μαχλοσύνη· κατωφέρεια, γυναικομανία. Ἡσιόδου ἢ
λέξις· λέγει γὰρ περὶ τῶν Προΐτου θυγατέρων·

εἵνεκα μαχλοσύνης στυγερῆς τέρεν ὤλεσεν
ἄνθος.

82 [133 MW; 49 H] 1–3: P. Oxy. 2488A; 3–5: Eust. in
Hom. *Od.* 13.401 (p. 1746.9); Herodian. *περὶ καθολικῆς*
προσωδίας 16 (p. 445.16 Lentz) 3: *Epim. Hom.* κ 138
Dyck (cum apparatu); 3, 5: *Etymol. Magn.* (p. 523.8) s.v.
κνύζω

]δε.ο[

]ἀπείρονα γαῖαν

καὶ γάρ σφιν κεφαλῇσι κατὰ κν]ύος αἶνδον ἔχεν[εν·
ἀλφὸς γὰρ χρόα πάντα κατέσχ<εθ>εν, αἱ δέ νυ
χαῖται

5 ἔρρεον ἐκ κεφαλέων, ψίλωτο δὲ καλὰ κάρηνα.

83 [132 in apparatu MW] Philodemus *De pietate* B
6529–33 Obbink

καὶ ταῖ[ς Προιτ]ίσιν Ἥρας πρό[τερο]ν μὲν μαχλά-
[δα, ὕστερ]ον δ' ἀλφούς ἀ[ντεπενε]γκάσης.

CATALOGUE OF WOMEN

81 The Suda

81 *The Suda*
 lewdness: propensity (i.e. to sexual intercourse), madness for
 women. The term is Hesiodic. For he says about Proetus'
 daughters,

because of their loathsome lewdness she²⁸ destroyed
the delicate flower

82 1–3: *Oxyrhynchus papyrus*; 3–5: Eustathius on
Homer's *Odyssey*, and Herodian, *General*
Pronunciation; 3: *Homeric Parsings*; 3, 5: the
Etymologicum Magnum

for onto their heads she poured a dread itch;
for a scabby illness seized hold of all their skin, and their
hair
fell from their heads, and their beautiful heads became
bald.

83 Philodemus, *On Piety*

While Hera inflicted on the [daughters of Proetus in return] (scil. for their desecrating her in some way) first lewdness, and [later] leprosies ...

28 Hera.

HESIOD

84 [12 MW] Ps. Apollod. *Bibl.* i [74] 8.4 (p. 26.20 Wag-
ner)

Ἀλθαίας δὲ ἀποθανούσης ἔγημεν Οἰνεὺς Περίβοιαν
τὴν Ἴππονόου. ταύτην δὲ ὁ μὲν γράφας τὴν Θηβαΐδα
(Fr. 5 Bernabé, 5 West) πολεμηθείσης Ὠλένου λέγει
λαβεῖν Οἰνέα γέρας, Ἡσιόδος δὲ ἐξ Ὠλένου τῆς
Ἀχαΐας, ἐφθαρμένην ὑπὸ Ἴπποστράτου τοῦ Ἀμαρυγ-
κέως, Ἴππόνουν τὸν πατέρα πέμψαι πρὸς Οἰνέα πόρ-
ρω τῆς Ἑλλάδος ὄντα, ἐντειλάμενον ἀποκτείνει ...
ἐγεννήθη δὲ ἐκ ταύτης Οἰνεὶ Τυδεύς.

85 [13 MW; 50 H] Strabo 8.3.11

τοῦ δ' Ἡσιόδου εἰπόντος

ᾧ κεε δ' Ὠλενίην πέτρην ποταμοῖο παρ' ὄχθας
εὐρείος Πείροιο

μεταγράφουσί τινες “Πιέροιο”, οὐκ εὖ.

86 [12 MW; 51 H] Schol. Pind. *Ol.* 10.46f. (I p. 322.10–
12 Drachmann)

τὴν δ' Ἀμαρυγκείδης Ἰππόστρατος ὄζος Ἄρηος
Φυκτέος ἀγλαὸς υἱὸς Ἐπειῶν ὄρχαμος ἀνδρῶν

CATALOGUE OF WOMEN

*Periboea, Daughter of Proetus'
Great-Grandson Hipponous*

84 Pseudo-Apollodorus, *Library*

When Althaea died, Oeneus married Periboea, the daughter of Hipponous. The author of the *Thebaid* says that Oeneus received her as a prize when Olenus was conquered in war, but Hesiod says that after she had been seduced by Amarynceus' son Hippostratus, her father Hipponous sent her from Achaean Olenus to Oeneus, who was in a remote part of Greece, ordering him to kill her... . Tydeus was born of her to Oeneus.

85 Strabo, *Geography*

As Hesiod says,

he [i.e. Hipponous] dwelt upon the rock of Olenus
beside the banks of the river,
the broad Peirus

Some change the spelling to "Pierus," mistakenly.

86 Scholium on Pindar's *Olympians*

And her Hippostratus [scil. seduced], Amarynceus'
descendant, scion of Ares,
the splendid son of Phycetus, the leader of the Epeian
men

87 [121 MW; *33 H] Herodian. π. μον. λέξ. p. 18 (II p. 924.20 Lentz)

τὸ “φανή” παρ’ Ἑσιόδῳ ἐν δευτέρῳ εἰρημένον.
οἱ πρόσθε φανὴν ἔντοσθεν ἔκευθον

LIBER III

88 [137 MW; 54 H] Strabo 1.2.34

Ἑσιόδος δ’ ἐν Καταλόγῳ φησί

καὶ κούρην Ἀράβοιο, τὸν Ἑρμάων ἀκάκητα
γείνατο καὶ Θρονίη κούρη Βήλοιο ἄνακτος

89 [140 MW] Schol. D Hom. *Il.* 12.397 (p. 392 van Thiel); cf. Schol. T Hom. *Il.* 12.292 (III p. 359.49 Erbse cum apparatu)

Εὐρώπην τὴν Φοίνικος Ζεὺς θεασάμενος ἐν τινι λει-
μῶνι μετὰ νυμφῶν ἄνθη ἀναλέγουσαν ἡράσθη, καὶ
κατελθὼν ἥλλαξεν ἑαυτὸν εἰς ταῦρον καὶ ἀπὸ τοῦ
στόματος κρόκον ἔπνει· οὕτως τε τὴν Εὐρώπην ἀπατή-
σας ἐβάστασε, καὶ διαπορθμεύσας εἰς Κρήτην ἐμίγη

CATALOGUE OF WOMEN
ANOTHER FRAGMENT FROM BOOK 2
87 Herodian, *On Anomalous Words*
"torch" is said by Hesiod in Book 2:
those in front concealed the torch within

BOOK 3. THE DESCENDANTS
OF AGENOR

Arabus, Son of Thronia (Niece of Io's Great-Grandson Agenor), the Father of Cassiepea, Who Bore Phineus and Europa to Phoenix

88 Strabo, *Geography*

Hesiod says in the *Catalogue*,

and the daughter²⁹ of Arabus, born from guiltless
Hermes
and Thronia, daughter of lord Belus

*Europa and Her Sons, Minos, Sarpedon,
and Rhadamanthys*

89 Scholium on Homer's *Iliad*

Zeus saw Phoenix's daughter Europa plucking flowers together with maidens in a meadow, and he was seized by desire for her. He came down and changed himself into a bull whose breath was saffron-scented. Deceiving Europa in this way he let her mount him, and carrying her across

²⁹ Cassiepea.

HESIOD

αὐτῇ. εἶθ' οὕτως συνώκισεν αὐτὴν Ἀστερίωνι τῷ Κρη-
τῶν βασιλεῖ. γενομένη δὲ ἔγκυος ἐκείνη τρεῖς παῖδας
ἐγέννησε Μίνωα Σαρπηδόνα Ῥαδάμανθυν. ἡ ἱστορία
παρ' Ἡσιόδῳ καὶ Βακχυλίδῃ (Fr. 10 Maehler).

αὐτῇ: solus A, om. ceteri

καὶ ante Ῥαδάμανθυν solus A

90 [141 MW; 56 H] P. Oxy. 1358 fr. 1 col. I; 6-13: P.
Reinach 77

.....]πέρησε δ' ἄρ' ἀλμυρὸν ὕδωρ
πατρίδος ἐκ Κρήτηνδε] Διὸς δμηθείσα δόλοισι.
τῇ δὲ μίγῃ φιλότῃ] πατὴρ καὶ δῶρον ἔδωκεν
ὄρμον χρύσειον, τὸν ῥ' Ἥ]φαιστος κλυτοτέχνης
5 αὐτός, καλὸν ἄγαλμα, ἰδυί]ηισιν πραπίδεσσι
τεύξεν, ἔδωκε δὲ πα]τρὶ φέρων· ὃ δὲ δέξατο δῶρο[ν
7 αὐτὸς δ' ἄρ δώκεν κού]ρ[η]ι Φοῖνικος ἀγαυοῦ.

2-3 Schmidt

4 τὸν Rzach, ῥ' West, cetera Grenfell-Hunt

5, 6 suppl. Grenfell-Hunt

7 Colonna

pergit hoc fr. post fr. 91 infra

91 [142 MW] *Suda* α 133 (I p. 18.22-24 Adler)

ἀγάλματα· ...καὶ Ἡσίοδος τὸν ὄρμον ἄγαλμα καλεῖ.

pergit 90 [141 MW; 56 H]

8]ἐλλε τανισφύρωι Εὐρωπείῃ,
.....] πατὴρ ἀνδρῶν τε θεῶν τε

CATALOGUE OF WOMEN

the sea to Crete he mingled with her. Then he gave her as wife to Asterion, the king of the Cretans. She became pregnant and bore three children, Minos, Sarpedon, and Rhadamanthys. The story is in Hesiod and Bacchylides.

90 Oxyrhynchus papyrus; 6–13: Reinach papyrus

] she crossed the salty water
from her homeland to Crete,] overpowered by Zeus'
wiles.

With her] the father [mingled in love] and he gave her a
gift,

a golden necklace, which] Hephaestus, glorious
craftsman,

himself had made] with expert mind,

a beautiful ornament,] bringing it to his father; and he
received the gift

and gave it himself] to the daughter of illustrious
Phoenix.

5

7

(Fr. 90 continues after Fr. 91)

91 The *Suda*

“ornaments”: ... and Hesiod calls the necklace an
ornament.

90 (continued)

] to long-ankled Europa he was going to [
] the father of men and of gods

8

HESIOD

- 10 νύ]μφης πάρα καλλικόμοιο.
 ἦ δ' ἄρα παῖδ]ας [ἔτικτ]εν ὑπερμενείῃ Κρονίῳ
 πο]λέων ἡγήτορας ἀνδρῶν,
 Μίνω τε κρείοντα] δίκαιόν τε Ῥαδάμανθυν
 καὶ Σαρπηδόνα διον] ἀμύμονά τε κρατερ[όν τε.
 15 τοῖσιν ἐὰς τιμὰς δι]εδάσσατο μητίετα Ζεὺς.
 Λυκίης εὐρ]είης ἱφι ἄνασσε
 πό]λεις εὖ ναιεταώσα[ς
 πολ]λὴν δέ οἱ ἔσπετο τιμὴ
 μεγαλή]τορι ποιμένι λαῶν.
 20 τῷ δ' ἐπὶ τρεῖς γενεὰς ζῶει]ν μερόπων ἀνθρώπων
 δῶκεν ἐπεὶ ἐφί]λατο μητίετα Ζεὺς.
 πολ]ὺν δ' ἐκρίνατο λαόν.
 Τρ]ώεσσ' ἐπικούρους
 τοὺς ἄγε Σαρπηδὼν κρυεροῦ] πολέμοιο δαήμων.
 25 ἀριστ]ερά σήματα φαίνων
 Ζεὺς] ἄφθιτα μῆδεα εἰδώς
]ατοὶ ἀμφιβαλοῦσαι
] Διόθεν τέρας ἦεν.
 Ἔκτ]ορος ἀνδροφόνιο
 30]δὲ κήδε' ἔθηκε.
]ς Ἀρχέ[ο]ισι
]κε[

11 παῖδας ἔτικτ]εν P. Oxy: ἔτικτεν παῖδ]ας P. Rein. ἦ δ' ἄρα
 Grenfell-Hunt 13-14, 16-19, 22-23, 25-31 Grenfell-Hunt
 15, 24 Colonna 20, 21 suppl. Evelyn-White

CATALOGUE OF WOMEN

10

14

She bore sons] from beside the beautiful-haired maiden.
] to Cronus' very strong son
] commanders of many men,
 sovereign Minos] and just Rhadamanthys
 and godly Sarpedon,] excellent and strong.

Europa's Son Sarpedon

15

20

25

30

To them their own honors] the counsellor Zeus shared
 out
 mightily] he ruled [broad Lycia
] well situated cities
] and much honor stays with him
] to the great-hearted shepherd of the people.
 For to live for three generations] of speech-endowed
 human beings
 he granted him, for] counsellor Zeus loved him
] and he chose a great host
] allies for the Trojans.
 These Sarpedon led,] experienced in [chilling] war.
] manifesting [ill-boding] omens
 Zeus] who knows eternal counsels.
] throwing around
] it was a prodigy from Zeus.
] of man-killer Hector
] he established evils.
] to the Argives;
] [

92 [144 MW; 58 H] Ps. Plato, *Minos* 320d1-5

εἶρηκε δὲ καὶ Ἑσίοδος ἀδελφὰ τούτων εἰς τὸν Μίνων.
μνησθεῖς γὰρ αὐτοῦ τοῦ ὀνόματος φησιν

ὃς βασιλεύτατος †γένετο θνητῶν βασιλῆων
καὶ πλείστων ἤνασσε περικτιόνων ἀνθρώπων
Ζηνὸς ἔχων σκῆπτρον· τῷ καὶ πολέων βασίλευεν.

93 [145 MW; 59 H] P. Tebt. 690

πέμπε δ' ἄρ' εἰς Ἰδην, νύμφαι δ[
δεξάμεναι Διὶ πατρὶ [
πέμψαν δ' εἰς ..[
καὶ τε.[

- 7[...].
.....].τι.καιο.[
..... ... Ἀν]δρόγεων[...].[...].
10]. Μίνωϊ πολυκλυ[στ
.....]α πάντες, ἐπεὶ κα[
...[...].αλος καὶ εκ...μετ[
τῆς δ' ἄρ' [ἐν ὁ]φθαλμοῖσιν ἰδὼν ἡράσ[σατο
†ταύρωι.[...]ριμνησκαμερμιδαοτα[†
15 ἦ δ' ὑποκ[υσα]μένη Μίνωι τέκε κα[ρτερὸν υἱόν,

³⁰ Pasiphae.

³¹ The bull.

CATALOGUE OF WOMEN

Europa's Son Minos

92 Pseudo-Plato, *Minos*

92 Pseudo-Plato, *Minos*
Hesiod too said things akin to these about Minos. For after
mentioning his name he says,
... at kingly of mortal kings

who †was the most kingly of mortal kings
and lorded over the largest number of neighboring
human beings,
holding his scepter from Zeus; and with this he was
king over many.

*Minos' Sons: Androgeos/Eurygyus,
and the Minotaur*

93 Tebtynis papyrus

he sent him to Ida; the nymphs [
receiving him from father Zeus [
they sent him to [
and [

(two lines may be missing)

11

7

] [

] Androgeos [

] to Minos, the strongly surging [

10

] they all, since [

] and [

seeing her³⁰ with its³¹ eyes it was seized by desire for her

11

†[

she, becoming pregnant, bore to Minos [a strong son,

15

HESIOD

θαῦμα ἰ[δεῖν·] ἴσα μὲν γὰρ ἐπέκλιν[εν δέμας ἀνδρὶ
ἐς πόδα[ς], αὐτὰρ ὑπερθε κάρη τα[ύροιο πεφύκει

post v. 4 duo versus periisse aestimavit Hunt

13, 15 Hunt

16 ἰ[δεῖν] Hunt ἐπέκλιν[εν δέμας ἀνδρὶ West

9 West

17 αὐτὰρ ὑπερθε κάρη τα[ύροιο Quincey, πεφύκει West

94 [145A OCT; 60 H] Herodian. καθολικὴ προσφῶδια
(in cod. Vind. hist. gr. 10 f. 6v palimps., cf. H. Hunger, "Pa-
limpsest-Fragmente aus Herodians καθολικὴ προσφῶδια,
Buch 5–7. Cod. Vindob. Hist. gr. 10," *JöByzG* 16 [1967] 3,
17)

Εὐρύγνος Ἑσίοδος γ'.

Εὐρύγνόν τε ἄνακτα.

95 [146 MW; 61 H] Hesych. ε 4499 (II p.147 Latte)

ἐπ' Εὐρυγύη ἀγών. Μελησαγόρας (*FGrHist* 330 F 2)
τὸν Ἀνδρόγεων Εὐρυγύην εἰρήσθαι φησι τὸν Μίνως,
ἐφ' ᾧ τὸν ἀγῶνα τίθεσθαι ἐπιτάφιον Ἀθήνησιν ἐν τῷ
Κεραμεικῷ καὶ Ἑσίοδος

Εὐρυγύης δ' ἔτι κοῦρος Ἀθηναίων ἱεράων

Ἀθηναίων Musurus : Ἀθηναίων codd.

96 [138 MW] Schol. Ap. Rhod. 2.178 (p. 140.1–3 Wen-
del)

Ἀγήνορος γὰρ παῖς ἐστίν, ὥς Ἑλλάνικος (*FGrHist* 4 F

CATALOGUE OF WOMEN

a wonder [to see.] For it resembled [a man in its body
down to its feet, but up above [grew a bull's] head

94 Herodian, *General Pronunciation*

“Eurygyus”: Hesiod in book 3:
and lord Eurygyus

95 Hesychius, *Lexicon*

“the contest for Eurygyes³²”: Melesagoras says that Minos’ son Androgeos was called Eurygyes; in his honor a contest was held at his tomb in Athens in the Ceramicus. And Hesiod:

Eurygyes, while still a boy, of holy Athens

Phineus, Phoenix’s Other Son by Cassiepea

96 Scholium on Apollonius Rhodius’ *Argonautica*

For he (i.e. Phineus) is the son of Agenor, according to

³² Eurygyus and Eurygyes seem to be alternative forms for the same name.

HESIOD

95)· ὥς δὲ Ἑσίοδος φησιν, Φοίνικος τοῦ Ἀγήνορος
καὶ Κασσιεπείας.

97 [151 MW; 62 H] Ephorus (*FGrHist* 70 F 42) apud
Strab. 7.3.9

τὸν δὲ Ἑσίοδον ἐν τῇ καλουμένῃ Γῆς Περιόδῳ τὸν
Φινέα ὑπὸ τῶν Ἀρπυιῶν ἄγεσθαι

Γλακτοφάγων ἐς γαῖαν ἀπήνας οἰκί' ἐχόντων

98 [150 MW; 63 H] P. Oxy. 1358 fr. 2 col. I; 15; Strab.
7.3.7

-]ν[
.....]κακ[
.....]ώντ[
.....]τ.χ[
5]..αοδ[
.....]..εσπε[.]ηνοσ[
.....]..επα[.]κερ[
.....]τ' ἐπὶ ἔργα καὶ ἡ[
..... Κατουδ]αίων καὶ Πυγμαίων
10]..ἀπε]ιρεσίων Μελάνω[ν
.....]..ν]] τέκε Γαῖα πελώ[ρ-
.....]..ας τε πανομφαίο[ν Διὸς
.....]..ὄφρα θεοῖσιν ὑφε[ιμ]ένοι α ... [...].ν
.....]..τῶν μέν τε νόος [γλ]ώσσης καθ[ύπ]ερθεν,
15 Αἰθίοπας] τε Λίβυς τε ἰδὲ Σκύ[θ]ας ἱππημο[λγού]ς.

CATALOGUE OF WOMEN

Hellanicus; but as Hesiod says, the son of Phoenix, the son of Agenor and Cassiepea.

*Phineus, and the Harpies, Whom
the Sons of Boreas Pursued*

97 Ephorus in Strabo, *Geography*

Hesiod in the so-called *Journey Around the World*³³ says that Phineus was driven by the Harpies

to the land of the Milk-Eaters who use wagons as
houses

98 Oxyrhynchus papyrus; 15: Strabo, *Geography*

(traces of 7 lines)

] to the works and [
] of the Subterranean Men and of the Pygmies [
] of the countless Black Men [	10
] monstrous Earth bore [
] and all-oracular Zeus' [
] so that they be subject to the gods [
] whose mind is superior to their tongue,	
Ethiopians and Libyans and mare-milking Scythians.	15

³³ This is presumably not a title for a separate work but a designation for this part of the *Catalogue of Women*.

³⁴ Zeus'.

HESIOD

- “Ἡφαιστος γ]ένεθ’ υἱὸς ὑπερ[μ]ενέος Κρονίωνος
του δ’ υἱδοῖ] Μέλανές τε καὶ Αἰ[θ]ίοπες μεγάθυμοι
ἡδὲ Κατου]δαῖοι καὶ Πυγμαῖ[οι] ἀμειννοὶ
19 τοὶ πάντες] κρείοντος Ἐρικτύπου εἰσὶ γενέθλης.
9, 12–14, 18 Grenfell-Hunt 10 Μελάνω[ν] Schmidt, cetera
Grenfell-Hunt 15 Λίγυς Strabonis codd.
16–17 Luppe 19 τοὶ Merkelbach-West, πάντες Grenfell.
Hunt

pergit hoc fr. post fr. 99 infra

99 [150 in apparatu MW] Philodemus *De pietate* B
7504–09 Obbink

[κατὰ] δ’ Ἡσίοδον καὶ [ἔτι τ]ῶν Μελάνων [καὶ τ]ῶν
Αἰθιοπῶν [καὶ τ]ῶν Κατουδαί[ων κ]αὶ τῶν Πυγμαί[ων]
γεννητῆς ἦν.

pergit 98 [150 MW; 63 H]

- 20 τοὺς πάντα]ς πέρι κύκλῳ ἐθύνεον αἰσسونτες
..... .. ἔθ]νεα μ[... . Ὑ]περβορέων εὐίπων.
.....]φέρβουσα π[ολ]υσπερέας πολύφορβος
.... παρ’ Ἡριδανοῖ]ο βα[θυρ]ρ[ό]ου αἰπὰ ρέεθρα,
.....]πρ.[.....] ἡλέκτροιο.
25 Ἄτλαντός τ’ ὄρος] αἰπὴ κ[αὶ Αἴτν]ην παιπαλόεσαν
..... ... Ὀρτυγίην Λαιστ[ρ]υ[γον]ίην τε γενέθλην.
ὅς τε Ποσειδάωνος ἐρισθ[ε]νέος γένεθ’ υἱός.
τὴν ἐρίῃ δ]ὲ πόλεσαν περὶ τ’ ἀμφὶ τε κυκλώσαντο

Hephaestus] was born, son of Cronus' very strong son,
and his³⁴ grandsons,] the Black Men and the great-
spirited Ethiopians
and the Subterranean Men] and the strengthless
Pygmies:
they all] belong to the lineage of the sovereign Loud-
Sounder.

19

[According to] Hesiod, he (i.e. Hephaestus) [was the progenitor] of the Black Men [as well, and] of the Ethiopians and the Subterranean Men and the Pygmies.

Around [them all] in a circle they kept going, rushing 20
] the peoples [] of the well-horsed Hyperboreans.
] bounteous, pasturing the widely dispersed
] beside the steep streams of the deep-flowing
 Eridanus]

25

30 *ἰέμενοι* μάρψαι, ταὶ δ' ἐκφυγέειν καὶ ἀλύξαι.
 ἔς τε Κεφαλλ]ήνων ἀγερώχων φύλον ὄρουσαν,
 οὓς τέκεν Ἑρ]μάωνι Καλυψὼ πότνια νύμφη·
 καὶ Νίσου ἐς γ]αῖαν Ἀρητιάδαο ἄνακτος·
 Σειρήνων τε λίγε]ι[α]ν [ὄπ]α κλύον· ἀλλ' ἄρα καὶ
 τὰς

35]ν διά τ' αἰθέρος ἀτρυγέτοιο
 μετα]χρονίοισι πόδεσσι

20–22 Grenfell-Hunt

Grenfell-Hunt

32 Merkelbach

23 Ἑριδανοῖ]ο Allen, cetera

25–30 Grenfell-Hunt

33 West

34 Allen

31 Schmidt

100 [152 MW] Schol. Aesch. *Prom.* 803a (p. 195 Herington)

πρῶτος Ἑσίοδος ἐτερατεύσατο τοὺς γρύπας.

101 [153 MW] Apollodorus *Περὶ τοῦ νεῶν καταλόγου β* (FGrHist 244 F 157a + f) ex Eratosthene (Strabo 1.2.35)

Ἑσιόδου δ' οὐκ ἄν τις αἰτιάσαιο ἄγνοϊαν, Ἑμίκυνας λέγοντος καὶ Μακροκεφάλους καὶ Πυγμαίους.

102 [153 MW] Harpocratio M 2 p. 169 Keaney, p. 197.10 Dindorf

Μακροκέφαλοι ... ἔθνος ἐστὶν οὕτω καλούμενον, οὗ καὶ Ἑσίοδος μέμνηται ἐν τρίτῳ Γυναικῶν καταλόγῳ.

CATALOGUE OF WOMEN

eager] to catch them, but they [scil. were eager] to flee
 and run off.
 To the] tribe of the lordly [Cephalenians] they 30
 hastened,
 whom Calypso, queenly nymph, [bore to Hermes;
 and to the land of lord [Nisus], Aretiades' son;
 and they heard the [Sirens' piercing] voice; but them too
] with their feet high in the air
] through the barren air 35

100 Scholium on Aeschylus' *Prometheus Bound*
 Hesiod was the first to tell marvelous tales about griffins.

101 Apollodorus, *On the Catalogue of Ships*, from
 Eratosthenes in Strabo, *Geography*
 No one would accuse Hesiod of ignorance when he speaks
 of Half-Dogs and Long-Heads and Pygmies.

102 Harpocraton, *Lexicon of the Ten Orators*
 "Long-Heads": ... there is a race called this, whom Hesiod
 too mentions in the third book of the *Catalogue of Women*.

103 [155 MW] Ps. Apollod. Bibl. 1.[122]9.21 (p. 41.1)
Wagner)

διωκομένων δὲ τῶν Ἀρπυιῶν ἡ μὲν κατὰ Πελοπόννη-
σον εἰς τὸν Τίγρην ποταμὸν ἐμπίπτει, ὃς νῦν ἀπ' ἐκεί-
νης Ἀρπυς καλεῖται ταύτην δὲ οἱ μὲν Νικοθόην, οἱ δὲ
Ἀελλόπουν καλοῦσιν. ἡ δὲ ἑτέρα καλουμένη Ὠκυπέ-
τη, ὡς δὲ ἔνιοι Ὠκυθόη (Ἡσίοδος δὲ λέγει αὐτὴν
Ὠκυπόδην), αὕτη κατὰ τὴν Προποντίδα φεύγουσα
μέχρι Ἐχινάδων ἦλθε νήσων, αἱ νῦν ἀπ' ἐκείνης
Στροφάδες καλοῦνται.

104a, b [156 MW; 65 H] Schol. Ap. Rhod. 2.296–297b,
296–297a (pp. 150.3–13, 149.25–150.2 Wendel)

(a) αἱ Πλωταὶ νῆσοι μετωνομάσθησαν Στροφά-
δες...ὅτι δὲ ἠϋξάντο οἱ περὶ Ζήτην τῷ Διὶ στραφέντες,
λέγει καὶ Ἡσίοδος·

ἐνθ' οἱ γ' εὐχέσθην Αἰνηΐω ὕψι μέδοντι.

ἔστι γὰρ Αἶνος ὄρος τῆς Κεφαλληνίας, ὅπου Αἰνη-
σίου Διὸς ἱερόν ἐστιν ... Ἀπολλώνιος μὲν οὖν τὴν
ἀποστρέψασαν τοὺς περὶ Ζήτην Ἴριν λέγει, Ἡσίοδος
δὲ Ἑρμῆν. αἱ δὲ Πλωταὶ νῆσοι κεῖνται ἐν τῷ Σικελικῷ
πελάγει.

CATALOGUE OF WOMEN

103 Pseudo-Apollodorus, *Library*

While the Harpies were being pursued, one of them fell in the Peloponnesus into the river Tigris, which is now called Harpys from her; some call her Nicothoe, others Aellopous. The other one, called Ocypete, but as some say Ocythoe (but Hesiod calls her Ocypode), fled down the Propontis and arrived as far as the Echinades islands, which now are called the Strophades ("Turnings") because of her.

104a, b Scholia on Apollonius Rhodius' *Argonautica*

(a) The Plotae ("Floating") islands were renamed the Strophades ... Hesiod too says that Zetes and his companions turned around and prayed to Zeus³⁵:

there they prayed to Aeneius who rules on high.

For Aenus is a mountain in Cephallenia where there is a temple of Aenesian Zeus. ... Apollonius says that the one who turned Zetes and his companions around was Iris, but Hesiod says it was Hermes. The Plotae islands lie in the Sicilian Sea.

³⁵ The name of the Strophades is here explained with reference to the verb *στρέφω*, "to turn around."

HESIOD

(b) οἱ δὲ Στροφάδας φασὶν αὐτὰς κεκληῆσθαι, καθὼ ἐπιστραφέντες αὐτόθι ᾗξαντο τῷ Διὶ καταλαβεῖν τὰς Ἄρπυϊας. κατὰ δὲ Ἡσίοδον καὶ Ἀντίμαχον (Fr. 60 Wyss=Fr. 71 Matthews) καὶ Ἀπολλώνιον οὐ κτείνονται.

105 [157 MW] Schol. Ap. Rhod. 2.178–82 (p. 141.12–17 Wendel)

πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν μεγάλαις Ἠοίαις (Fr. 192 Most), ὅτι Φρίξω τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῷ τρίτῳ Καταλόγῳ, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὄψεως προέκρινεν. παῖδας δὲ αὐτοῦ φασὶ γενέσθαι Μαριανδυνὸν καὶ Θυνόν.

106 [139 MW] Probus in Verg. *Buc.* 10.18 (III.2 p. 348.11 Thilo-Hagen)

Adonis, <ut> Hesiodus ait, Phoenicis Agenoris et Alphesiboae.

<ut> Keil

107 [139 MW] Ps. Apollod. *Bibl.* 3[183].14.4 (p. 159.4 Wagner)

Ἄδωνις δὲ ἔτι παῖς ὢν, Ἀρτέμιδος χόλῳ πληγεὶς ἐν θήρᾳ ὑπὸ συνὸς ἀπέθανεν. Ἡσίοδος δὲ αὐτὸν Φοῖνικος καὶ Ἀλφεισιβοίας λέγει.

CATALOGUE OF WOMEN

(b) Others say that they are called the Strophades because it was there that they turned around and prayed to Zeus to let them catch the Harpies. According to Hesiod and Antimachus and Apollonius they were not slain.

105 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod says in the *Great Ehoiai* (Fr. 192) that Phineus was blinded because he indicated the way to Phrixus, but in the third book of the *Catalogue* he says it was because he preferred a long lifetime to sight. They say that Mariandynus and Thynus were born as his sons.

Adonis, a Son of Phoenix by Alpheisiboea

106 Probus on Virgil's *Eclogues*

Adonis, as Hesiod says, was the son of Agenor's son Phoenix and Alpheisiboea.

107 Pseudo-Apollodorus, *Library*

While Adonis was still a boy, he was struck by the wrath of Artemis and was killed by a boar while hunting. Hesiod says that he was the son of Phoenix and Alpheisiboea.

HESIOD

108 [158 MW; *34 H] Herodian. π. μον. λέξ. 42 (II p. 947.26 Lentz)

Ἡσίοδος ἐν τρίτῳ·

νοῦθος δὲ ποδῶν ὑπο δοῦπος ὀρώρει

109 [159 MW; *35 H] Apollonius Dyscolus *De pronominibus* p. 98.7 Schneider-Uhlig; cf. *Epim. Hom.* σ 47 Dyck

ἡ “σφιν” ... μόνως ἐστὶν ἐγκλιτική· ὑπὸ γὰρ Ἡσιόδου ἐν ἀρχῇ τεθείσα εὐλόγως ὠρθοτονήθη ἐν τρίτῳ·

σφὶν δ’ αὐτοῖς μέγα πῆμα

LIBER IV?

110a, b, c [160 MW]

(a) Ps. Apollod. *Bibl.* 2.[2]1.1 (p. 50.17 Wagner)

Ἡσίοδος δὲ τὸν Πελασγὸν αὐτόχθονά φησιν εἶναι.

(b) idem 3.[96]8.1 (p. 134.3 Wagner)

ἐπανάγωμεν δὲ νῦν πάλιν ἐπὶ τὸν Πελασγόν, ὃν Ἀκουσίλαος (*FGrHist* 2 F 25) μὲν Διὸς λέγει καὶ Νιόβης ... , Ἡσίοδος δὲ αὐτόχθονα.

CATALOGUE OF WOMEN
TWO OTHER FRAGMENTS
FROM BOOK 3

108 Herodian, *On Anomalous Words*

Hesiod in book 3:

and a quiet sound rose up from under their feet

109 Apollonius Dyscolus, *On Pronouns*

sphin ... alone is enclitic; put at the beginning, as by Hesiod in book 3, it correctly bears an accent:

and for themselves a great woe

BOOK 4?³⁶
THE DESCENDANTS OF PELASGUS

Pelasgus

110a, b, c

(a) Pseudo-Apollodorus, *Library*

Hesiod says that Pelasgus was autochthonous.

(b) Pseudo-Apollodorus, *Library*

Now let us go back once again to Pelasgus, who Acusilaus says was the son of Zeus and Niobe ... while Hesiod says he was autochthonous.

³⁶ The division between Books 3 and 4 is uncertain: the descendants of Pelasgus and at least the first descendants of Atlas may have been included in Book 3.

HESIOD

(c) Servius auctus in Verg. *Aen.* 2.84 (I p. 231.23 Thilo. Hagen, II p. 342.7 ed Harvard.) 'Pelasgi'

a Pelasgo Terrae filio, qui in Arcadia genitus dicitur, ut Hesiodus tradit.

111 [161 MW; *15 H] Ephorus (*FGrHist* 70 F 113) apud Strab. 5.2.4, de Pelasgis

τῷ δ' Ἐφόρῳ τοῦ ἐξ Ἀρκαδίας εἶναι τὸ φύλον τοῦτο ἥρξεν Ἡσίοδος. φησὶ γάρ·

υἱεῖς ἐξεγένοντο Λυκάονος ἀντιθέοιο

ὃν ποτε τίκτε Πελασγός

112 [162 MW] Steph. Byz. s.v. Παλλάντιον p. 497.8 Meineke

Παλλάντιον· πόλις Ἀρκαδίας. ἀπὸ Πάλλαντος, ἐνὸς τῶν Λυκάονος παίδων, ὡς Ἡσίοδος.

113 [167 MW; 88 H] Herodian. π. μον. λέξ. 11 (II p. 918.7 Lentz)

Φέλλον ἐϋμελίην τέκετο κλει>τὴ Μελίβοια

ἐϋμελίην τέκε τῇ Μελιβοίᾳ codd., corr. Hermann

CATALOGUE OF WOMEN

(c) Servius auctus on Virgil's *Aeneid*
"Pelasgians": from Pelasgus, the son of Earth, who is said
to have been born in Arcadia, as Hesiod reports.

*The Fifty Sons of Pelasgus' Son Lycaon,
Including Pallas and Phellus*

111 Ephorus in Strabo, *Geography*

In the claim that this tribe (i.e. the Pelasgians) come from Arcadia, Ephorus was preceded by Hesiod, who says,

sons were born from god-like Lycaon,
whom once Pelasgus begot

112 Stephanus of Byzantium, *Geographical Lexicon*

"Pallantion": a city of Arcadia. From Pallas, one of Lycaon's sons, according to Hesiod.

113 Herodian, *On Anomalous Words*

glorious Meliboea bore Phellus well-armed with
ashen spear

HESIOD

114 [164 MW] Eust. in Hom. *Il.* 2.608 (I p. 468.13-14 van der Valk)

τὴν δὲ τοῦ Λυκάονος ἐπὶ τῷ Διὶ

παραιβασίαν

εἰπεῖν καθ' Ἡσίοδον, οἱ τοῦ Λυκόφρονος δηλοῦσιν ὑπομνηματισταί.

115 [163 MW] Ps. Apollod., *Bibl.* 3.[100]8.2 (p. 135.14 Wagner)

Εὐμηλος (Fr. 14 Bernabé, 31 West) δὲ καὶ τινες ἕτεροι λέγουσι Λύκαονι καὶ θυγατέρα Καλλιστῶ γενέσθαι Ἡσίοδος μὲν γὰρ αὐτὴν μίαν εἶναι τῶν νυμφῶν λέγει...

116 [166 MW; 66 H] Apollonius Sophista *Lex. Hom.* p. 13.12 Bekker (α 129 Steinicke)

Αἰπύτιον· τὸν τοῦ Αἰπύτου, "Αἰπύτιον παρὰ τύμβον" (Hom. *Il.* 2.604). ἔστι δὲ οὗτος <τῶν> Ἀρκαδικῶν ἡρώων, περὶ οὗ φησιν Ἡσίοδος·

Αἰπυτος αὖ τέκετο Τλησήνορα Πειρίθοόν τε

<τῶν> Villoison

CATALOGUE OF WOMEN

114 Eustathius on Homer's *Iliad*

Lycaon's

transgression

against Zeus, to say it according to Hesiod, is explained by those who have written treatises about Lycophron.

*Callisto, One of the Nymphs Lycaon Loved,
Bore Arcas to Zeus*

115 Pseudo-Apollodorus, *Library*

Eumelus and some others say that a daughter, Callisto was also born to Lycaon; but Hesiod says that she was one of the Nymphs ...

*The Sons of Aepytus (the Son of Arcas'
Son Elatus): Tlesenor and Peirithous*

116 Apollonius Sophista, *Homeric Lexicon*

"Aepytian": that of Aepytus, "beside the Aepytian tomb" (*Il.* 2.604). He is one of the Arcadian heroes; Hesiod says about him,

Aepytus in turn begot Tlesenor and Peirithous

HESIOD

117 [165 MW; 72 H] P. Oxy. 1359 fr. 1

.....]..[.....]ν[
.....].[.]δι[.....]ε.[
..... ..]μάλα δ' εὔαδεν ἀθα[νάτοισιν].["
ἦ ῥ'· ὁ δὲ] ῥί[γῃσ]έν τε καὶ ἴδιε μῦ[θον] ἀκούσ[ας
5 ἀθανά]των οἳ οἱ τότε' ἐναργέες ἄντ' ἐφάνησαν·
κούρη]ν δ' [ἐ]ν μεγάροισιν ἐν τρέφεν ἡδ' ἀτ[ίταλλε
δεξάμ]εν[ο]ς, ἴσον δὲ θυγατράσιν ἦισιν ἐτίμ[α].
ἦ τέκε] Τήλεφον Ἀρκασίδην Μυσῶν βασιλῆ[α,
μιχθε]ῖς' ἐν φιλότῃ βίῃ Ἡρακληείῃ.
10 εὔτε μεθ' ἵ]ππους στείχεν ἀγανού Λαομέδοντο[s,
οἱ]. ἄριστοι ἐν Ἀσ[ί]δι ἔτραφεν αἶν·
..... . Δαρδαν]ιδῶν μεγαθύμων φύλον ἐναιρ[
..... .κ]είνης δέ τε γῆς ἐξήλασε πάσης.
αὐτὰρ Τήλεφος] ἔτραπ' Ἀχαιῶν χαλκοχιτών[ων
15]ε μελαινάων ἐπὶ ν[ηῶν
.....]πέλασεν χθονὶ βω[τιανείρῃ
.....]ἐ βίῃ τ' ἀνδροκτασίῃ τ[ε
.....]η κατόπισθεν [.].[
.....]ως δ' ἵκοντο θ[
20] πεφοβημένοι[

CATALOGUE OF WOMEN

*The Daughter of Aleus (the Son of Arcas'
Son Apheidas): Auge, and Her
Son by Heracles, Telephus*

117 Oxyrhynchus papyrus

]	[
]	[
			] has greatly pleased the immortals."
Thus he spoke; but the other]			shuddered and sweated,
hearing the speech			
of the immortals]			who had revealed themselves clearly
before him;			
receiving the maiden]			in his halls he raised and reared
her up well,			
and he honored her equally with his daughters.			
She bore]			Telephus, Arcas' descendant, king of the
Mysians,			
mingling]			in the desire of Heracles' force.
When]			he marched [to get] illustrious Laomedon's
horses,			
the			] best ones that were raised in the Asian land,
			] slew the tribe of the great-spirited [Dardanians
			] and drove them out from that whole country.
Then Telephus]			fled from the Achaeans with their
bronze tunics			
			] on black ships
			15
] he brought down to the man-feeding land			
			] force and slaughter
			] in later times [
			] they came [
			] frightened [
			20

HESIOD

ὄν τέ]κετο κλυτὸς Ἄρ[γειώνη
]ε διὰ κλε[...].
].
]κλυτ[
]να[

25

3 Merkelbach	4 ἡ ρ· ὁ δὲ] ῥί[γησ]έν West, reliqua
Grenfell-Hunt	5 Grenfell-Hunt
fin. Grenfell-Hunt	6 κούρη]ν West,
	7-9 Grenfell-Hunt
10 εὔτε Wilamowitz, cetera	Grenfell-Hunt
Hunt	12 Grenfell-
14 Rzach	15-16 Grenfell-Hunt
Beck fin. Lobel	21 init.

118 [169* MW; 73 H] Schol. Pind. *Nem.* 2.17 (III p. 35.3-5 Drachmann)

Τηϋγάτη τ' ἐρόεσσα καὶ Ἥλέκτρη κυανῶπις
 Ἀλκυνόνη τε καὶ Ἀστερόπη δῖη τε Κελαινῶ
 Μαῖιά τε καὶ Μερόπη, τὰς γείνατο φαίδιμος
 Ἄτλας

119 [170* MW; 74 H] idem (III p. 35.9 Drachmann)

Κυλλήνης ἐν ὄρεσσι θεῶν κήρυκα τέχ' Ἑρμῆν

120 [171 MW; 75 H] P. Oxy. 1359 fr. 4

Ἄμύ]κλας[
 Λαπί]θαο θύγατ[ρα
]χθονίοιο[



CATALOGUE OF WOMEN

whom³⁷] glorious [Argea bore

(traces of 4 lines)

THE DESCENDANTS OF ATLAS

*Atlas' Seven Daughters by Pleione, the Pleiads:
Taygete, Electra, Alcyone, Asterope,
Celaeno, Maia, and Merope*

118³⁸ Scholium on Pindar's *Nemeans*

lovely Taygete and dark-eyed Electra,
Alcyone and Asterope and godly Celaeno,
Maia and Merope, whom splendid Atlas begot

Maia's Son: Hermes

119 Scholium on Pindar's *Nemeans*

in the mountains of Cyllene she³⁹ bore the messenger
of the gods, Hermes

*The Son of Taygete's Grandson
Amyclas: Hyacinthus*

120 Oxyrhynchus papyrus

] Amyclas [
Lapithes'] daughter⁴⁰
] of the earthly [

³⁷ Thersandrus, slain by Telephus.

³⁸ Or perhaps instead from the *Astronomy*?

³⁹ Maia. ⁴⁰ Diomedes.



HESIOD

5 ἢ δ' Ὑάκινθον ἔτικτεν ἀμύ]μονά τε κρατερόν τε
 θεῶν ἄπ]ο κάλλος ἔ[χουσαν
 ἐνπλ]όκαμον Δ[ιομ]ήδ[ην]
]α, τὸν ῥά ποτ' αὐτὸς
 Φοῖβος ἀκερσεκόμης ἀέκων κτάνε νηλέ]ϊ δίσκῳ

1-2 West

4 West

5-6 Grenfell-Hunt

8 ἀκερσεκόμης ἀέκων Rzach, cetera Grenfell-Hunt

121 [177 MW; 79 H] P. Oxy. 1359 fr. 2

εἴπ[

κ[

να[

καὶ μα[

5 Ἡλέκτρ[η

γείναθ' [ὑποδμηθεῖσα κελαινεφέϊ Κρονίωνι
 Δάρδαν[ον

Ἡετίων[ά τε

ὅς ποτε Δ[ήμητρος πολυφόρβης ἐς λέχος ἦλθε.

10 καὶ τὸν μ[ὲν κατέπεφνε πατὴρ ἀνδρῶν τε θεῶν τε

Ἡετίωνα[ἄνακτα βαλὼν ἀργῇτι κεραυνῷ,

οὔνεκα δ[ὲ] Δήμητρι μίγη φιλότῃτι καὶ εὐνῇ.

αὐτὰρ Δά[ρδανος

ἐκ τοῦ Ἡερ[ιχθόνιος

15 Ἰλός [τ'

νηϊ[

5-8 Grenfell-Hunt

9-12 West

13-15 Grenfell-Hunt

CATALOGUE OF WOMEN

possessing] beauty [from the gods
] beautiful-haired Diomedes; 5
 she bore Hyacinthus,] excellent and strong,
] whom once [unshorn Phoebus] himself
 killed unintentionally with a pitiless] discus

Electra's Sons by Zeus: Eetion and Dardanus

121 Oxyrhynchus papyrus

(traces of three lines)

and [
 Electra [
 she bore, [overpowered by Cronus' black-clouded son,
 Dardanus [
 and] Eetion [
 who once [came to bounteous Demeter's marriage-bed.
 And the father of men and of gods slew] him, 10
 lord] Eetion, [striking him with his gleaming
 thunderbolt,
 because [he mingled with Demeter in the loving bed. 12

Dardanus' Sons: Erichthonius and Ilus

Then [Dardanus 13
 from him, [Erichthonius
 and] Ilus [
 [

HESIOD

122 [179 MW; 81 H] Schol. Hom. Il. 7.76 (II pp. 225.55.
56 Erbse)

τὸ “Τρωός” παρ’ Ἡσι[όδ]ῳ,

Τεύκρου δὲ Τρωός

123 [185 MW; 82 H] 1–19: P. Oxy. 2497 fr. 1; 1–18: P.
Vogliano col. I; 4–25: P. Oxy. 2496

ἔδ]άμνατο Φοῖβος Ἀπόλλω[ν
[ανης ὑπο παρθενίησιν
[περὶ θνητῶν ἀνθρώπων·
[Ἀΐδης καὶ Φερσεφόνηα
5 [γον· περὶ γὰρ χάριτι στεφάνωσαν
[τοῦ δ’ Ἰασίων γένεθ’ υἱός
θεο]ῖσιν φίλ[ο]ς ἀθανάτοισιν
[ς Ἀστρηΐδος ἠυκόμοιο·
[ας ἀργυρότοξος Ἀπόλλων
10 [ἡχήμεντος Ὀλύμπου·
ἀ]πειρεσίοιο
[ν ῥεῖ καλλίρροον ὕδωρ
ἀ]μωμήτησιν ἐταίρηις
[αι θεοὶ αὐτοὶ ἔραντο·
15 κορυθά]ϊκος πολεμιστέω

⁴¹ Cf. Fr. 157. ⁴² Or, possibly, of Parnethe, a mountain
near the town of Eleutherae. ⁴³ Eleuther.

⁴⁴ Or, possibly, of Peiresius, a hypothetical river near the town
Peiresia.

CATALOGUE OF WOMEN

Erichthonius' Descendant Teucros and His Son: Trous

122 Scholium on Homer's *Iliad*
 "Trous" (i.e. is nominative) in Hesiod,
 from Teucrus, Trous

*Alcyone's Daughter Aethusa,
Who Bore Eleuther to Apollo*

123⁴¹ 1-19: Oxyrhynchus papyrus; 1-18: Milan papyrus;
 4-25: Oxyrhynchus papyrus

] Phoebus Apollo overpowered [
] under maidenly⁴² [
] beyond mortal human beings;
] Hades and Persephone
] they garlanded her all around with grace. 5

Eleuther's Son Iasion, Father of Astreis

] from him⁴³ was born a son Iasion 6
] dear to the immortal [gods
] of beautiful-haired Astreis;
] silver-bowed Apollo
] of echoing Olympus; 10
] of limitless⁴⁴
] fair-pouring water flows
] to excellent girl-companions
] the gods themselves loved
] of the helmet-shaking warrior 15

HESIOD

20]δῶματα ἠχῆεντα.
 πο]λυχρύσου [Ἀ]φ[ροδί]της.
]ειηλ[τέκεν ἐ[ν με]γάροις.
]εκῶ[]νεγεν[
 Χαρίτων ἀμαρύν[γματ' ἐχουσ.
].ον[
]ενω[
 εἰκ]υῖα θεῆισι
 25]εος βασιλη[.
]ος ὕδρευου[σ-

2 παρνεθιουσιν: corr. Vogliano, sed fortasse de voce Παρνέθιος= Παρνήθιος cogitare licet, derivata a monte Parnethe vicino urbi Ἐλευθεραῖς (MW) 7 Merkelbach 11 ἀ]πειρεσίῳ Merkelbach:]πειρεσίῳ Pap. Vogliano, Πειρέσιος fort. rivulus prope urbem Πειρεσίαν 13-25 Lobel

124 [181 MW; 87 H] Schol. A Hom. *Il.* 2.496a¹ (I p. 291.58-60 Erbse)

ἦ οἶν Ἑρμῆ Βοιωτίῃ ἔτρεφε κούρην

ἦ δῖη Ἑρμῆ Βοιωτίης τρέφε κούρην codd.: ἦ οἶν Heyne: ἦ δῖη codd.: ἦν δῖη Eust. Βοιωτίῃ ἔτρεφε Bekker: Βοιωτίης τρέφε codd. et Eust.

125 [182 MW] Palaephatus 41 (42) p. 62 Festa

περὶ Ζήθου καὶ Ἀμφίονος ἱστοροῦσιν ἄλλοι τε καὶ Ἡσίοδος, ὅτι κιθάραι τὸ τέχνη τῆς Θήβης ἐτείχισαν.

CATALOGUE OF WOMEN

] echoing mansions;	
] of golden Aphrodite;	
] bore in the halls	
] who possessed [the Graces'] radiance	20
] [
] [
] similar to the goddesses	
] king	
] fetching water	25

*Alcyone's Great-Granddaughter Antiope
(Daughter of Nycteus the Son of Hyrieus), Who
Bore Two Sons to Zeus: Amphion (Who Married
Niobe) and Zethus (Who Married Thebe)*

124 Scholium on Homer's *Iliad*

Or like her: she whom Boeotian Hyria⁴⁵ raised, the
maiden⁴⁶

125 Palaephatus, *On Incredible Things*

Hesiod, among others, tells the story about Zethus and
Amphion, that they built the walls of Thebes using a lyre.

⁴⁵ A town.

⁴⁶ Antiope.

HESIOD

126 [183 MW] Ps. Apollod. *Bibl.* 3.[45]5.6 (p. 120.3 Wagner)

γαμεῖ δὲ Ζῆθος μὲν Θήβην, ἀφ' ἧς ἡ πόλις Θῆβαι,
'Αμφίων δὲ Νιόβην τὴν Ταντάλον, ἣ γεννᾷ παῖδας μὲν
ἐπτά ... , θυγατέρας δὲ τὰς ἵσας ... Ἑσίοδος δὲ δέκα
μὲν υἱοὺς δέκα δὲ θυγατέρας ...

127 [183 MW] Aelianus *Var. Hist.* 12.36 (p. 380 Wilson)

εὐόκασιν οἱ ἀρχαῖοι ὑπὲρ τοῦ ἀριθμοῦ τῶν τῆς Νιόβης
παίδων μὴ συνάδειν ἀλλήλοις. Ὅμηρος (*Hom. Il.* 24.
603–4) μὲν ἐξ λέγει καὶ τοσαύτας κόρας, Λᾶσος δὲ (*Fr.*
706 Page) δις ἐπτά λέγει, Ἑσίοδος δὲ ἐννέα καὶ δέκα,
εἰ μὴ ἄρα οὐκ εἰσὶν Ἑσιόδου τὰ ἔπη, ἀλλ' ὥς πολλὰ
καὶ ἄλλα κατέψενσται αὐτοῦ.

ἐξ λέγει <ἄρρενας> Hercher

128 [184 MW] Diodorus 5.81

ἦν δ' ὁ Μακαρεὺς υἱὸς μὲν Κρινάκου τοῦ Διός, ὥς
φησιν Ἑσίοδος καὶ ἄλλοι τινὲς τῶν ποιητῶν, κατοικῶν
δ' ἐν Ὠλένῳ τῆς τότε μὲν Ἰάδος, νῦν δ' Ἀχαΐας
καλουμένης.

129 [184 MW] Schol. T *Hom. Il.* 24.544c (V p. 610.67–
69 Erbse)

τινὲς δὲ αὐτὸν (sc. τὸν Μάκαρα) Κρινάκου τοῦ Ἑρμῆως

CATALOGUE OF WOMEN

126 Pseudo-Apollodorus, *Library*

Zethus marries Thebe, from whom the city of Thebes is named, and Amphion marries Tantalus' daughter Niobe, who bears seven sons ... and the same number of daughters ... Hesiod says there were ten sons and ten daughters ...

127 Aelian, *Miscellany*

The ancients do not seem to have agreed with one another about the number of Niobe's children. Homer says there were six and just as many maidens, Lasus twice seven, Hesiod nine and ten—unless these verses are not by Hesiod, but have been passed off falsely as his, like many other passages.

Alcyone's Great-Grandson Macareus (*Son of Nycteus the Son of Hyrieus*)

128 Diodorus Siculus, *Library*

Macareus was the son of Zeus' son Crinacus, as Hesiod and some other poets say, dwelling in Olenus, in what was then called Ionia, now Achaea.

129 Scholium on Homer's *Iliad*

some say that he (i.e. Macareus) was the son of Crinacus,

HESIOD

τοῦ Ποσειδῶνος καὶ Ἀλκυόνης.

τινὲς γὰρ et Ἐρέως codd.: corr. Maass

130 [188A OCT] Anon. P. Michigan inv. 1447 ii 7-9

Ἀρέθουσα θυγάτηρ μὲν Ἐπέρ[ο]υ, Π[οσ]εῖδῶνι δὲ
 συν]ελθοῦσ[α] κατὰ τὸν Βοϊκὸν Εὐρεῖπον [εἰς κρήνην]
 ἡλλάγη ἐν Χ[αλκίδι] ὑπὸ [τῆς] Ἥρας, ὥς Ἡσίοδος
 ἱστορεῖ[ι].

131 [244* MW; 86 H] P. Mediol. 39 (P. Milan. Vogliano)

] ...

κρήνης μελα]γύδρου

κ]αὶ πατρίδος αἴη[ς

]ευ[.].

5

]ο δ' Ἄβαντα

Ἐλεφ]ήνορα δῖον

]ν Ἄβαντες

Ἐ]ννοσίγαιος

]ἀμοιβήν

10

] ..

]νιδ ..

κ]αλέονσιν

ἄ]νακτος

αἰγι]όχοιο

15

]ατο νύμφῃ

]βαια

CATALOGUE OF WOMEN

the son of Hyrieus, the son of Poseidon and Alcyone.

*Alcyone's Granddaughter Arethusa (Daughter of
Hyperes), and Her Son: Abas (and His Sons
Chalcodon, and Grandson Elephenor)*

130 Michigan papyrus

Arethusa, Hyperes' daughter, had intercourse with [Posei-
don] in Boeotian Euripus and was changed [into a foun-
tain] in [Chalcis] by Hera, as Hesiod narrates.

131 Milan papyrus

]	
]	of a black-water [spring
]	and from her fatherland
]
	] Abas
	5
]	godly Elephenor
]	the Abantians
]	the Earth-shaker
]	exchange
]
]
]
]	they call
]	of lord
]	of aegis-holding
]	to the nymph
]	15

HESIOD

λιπαρ]οκρήδεμνος

2 West 3, 5 Vandoni 6 Renner 8 Vandoni
11-12 West 13-17 Vandoni

132 [189 MW] Schol. A Hom. *Il.* 9.246 (II p. 454.81-82 Erbse)

σημειοῦνταιί τινες, ὅτι τὴν ὅλην Πελοπόννησον οὐκ οἶδεν ὁ ποιητής, Ἡσίοδος δέ.

†οὐκ οἶδεν Erbse

133 [190 MW; 89 H] P. Oxy. 2502

]α.το.νηδε.[.].[.].τος

ἐ]μφύλιον αἰμ' ἐκόρυσσον.

τοὺς δὲ μέτ' ἐν μεγάροι]ς κούρας τέκε διὰ γυναικῶν
Λυσιδίκην καὶ Νικίπ]πην καὶ Ἀστυδάμειαν·

5 τὰς παῖδες Περσῆος ἐέ]δ[ν]ώσαντο γυναικάς·
Ἀστυδάμειαν μὲν θαλερὴν]πο[ι]ήσατ' ἀκοιτιν
Ἀλκαῖος θεόφιν] μήστωρ ἀτάλαντος

]ηισιν[...].[.].ι..

10 Νικίππην δ' ἄρ' ἔγημε βίη Σθε]νέλοι[ο ἄν]ακτο[ς
] .[..] ..[.]

βίη. Ἡρακλ]ηείη[.]

ἐπ]έτελλεν ἀέθλο[υς
καὶ ἄρμασι] κολλη[τοῖ]σι

47 Probably Atreus and Thyestes.

CATALOGUE OF WOMEN

] with a bright head-band

*Pelops, the Husband of Sterope's Granddaughter
Hippodamea, and Their Children: Sons Including
Atreus and Thyestes; and Three Daughters,
Lysidice, Nicippe, and Astydamea, Who
Married the Three Sons of Perseus
(Alcaeus, Sthenelus, and Electryon)*

132 Scholium on Homer's *Iliad*

Some people note that the poet (i.e. Homer) did not know the Peloponnesus as a whole, while Hesiod did.

133 Oxyrhynchus papyrus

]

] they⁴⁷ were preparing for bloodshed among kin.
After these sons,] she,⁴⁸ godly among women, bore
daughters [in the halls,

Lysidice and Nicippe] and Astydamea;

these the sons of Perseus] made their wedded wives. 5

He made [Astydamea his vigorous] wife,

Alcaeus] a counsellor equal [to the gods

] [

Lord Sthenelus' [force married Nicippe

] [

[Heracles' force]

] he⁴⁹ ordained labors [

and with] closely-joined [chariots

10

⁴⁸ Hippodamea.

⁴⁹ Eurystheus, son of Nicippe and Sthenelus.

]οιο.[..].].[

].[

2 West 3 τοὺς δὲ μέτ' Merkelbach, cetera Lobel
4 Merkelbach-West 5 ἔδν. Lobel, cetera West
6-7 init. West 9 init. West, cetera Lobel
11-13 Lobel

134 [191 MW] Schol. T Hom. *Il.* 19.116a² (IV p. 602.76-77 Erbse) “ἄλοχον Σθενέλου”

οἱ μὲν Ἀμφιβίαν τὴν Πέλοπος, οἱ δὲ Ἀντιβίαν τὴν Ἀμφιδάμαντος· Ἡσίοδος δὲ Νικίππην φησὶ τὴν Πέλοπος.

135 [192 MW] Schol. T Hom. *Il.* 23.679b (V p. 602.10-14 Erbse) “ὅς ποτε Θήβασδ' ἦλθε δεδονπότος Οἰδιπόδαο”

...καὶ Ἡσίοδος δέ φησιν ἐν Θήβαις αὐτοῦ ἀποθανόντος Ἀργείαν τὴν Ἀδράστου σὺν ἄλλοις ἐλθεῖν ἐπὶ τὴν κηδείαν αὐτοῦ {οιδίποδος}.

136 [193 MW; 90 H] P. S. I. 131 + P. Lit. Palau Rib. 21

.....] Ἀλκμάονα π[οιμέ]να λα[ῶν
.....].]υας Καδμηΐδες ἐλκεσίπε[πλοι
.....] ἐτέ]θηπε δέμας εἰσάντα ἰδοῦ[σα
.....] τ]αφὰς πολυκηδέος Οἰδιπό[δαο
.....]αμμενου κτήνου πέρι δῆριν ἔχ[οντ-





CATALOGUE OF WOMEN

(traces of two lines)

134 Scholium on Homer's *Iliad*

"Sthenelus' wife": some say Pelops' daughter Amphibia, others Amphidamas' daughter Antibia; Hesiod says Pelops' daughter Nicippe.

*The Funeral Games for Oedipus, Who Married
Nicippe's and Sthenelus' Daughter Astymedusa*

135 Scholium on Homer's *Iliad*

"who once came to Thebes when Oedipus fell dead":
... Hesiod too says that when he died in Thebes, Adrastus' daughter Argea came with others to his {Oedipus'} funeral.

136 Papyrus of the Società Italiana and Barcelona papyrus

] Alcmaon, shepherd of the people
] the long-robed Theban women
] she was astonished when she saw his body before her
] the burial of much-suffering Oedipus
] engaged in conflict for the sake of wealth

5

- ἥρωε]ς Δαναοὶ θεράποντες Ἄρη[ος
]ι Πολυνείκει ἡμ[οσ[
] Ζηνὸς πάρα θέσφατα [
] ἀπ' Ἀλφειοῦ βαθυδίν[εω
 10 Ἡλεκτρύων ἵππ]οισι καὶ ἄρμασι κολλητ[οῖσιν
 ἤγαγε Λυσιδίκη]ν Πέλοπος περικαλλέα [κούρη,
 ἣ οἱ γείνατο παῖδ]ας ὁμὸν λέχος εἰσαναβ[ᾶσα,
 Γοργοφόνον θ'] ἥρωα καὶ αἰχμητὴν Περ[ι-
] Νομίων τε Κελαινέα τ' Ἀμ[φίμαχόν τε
 15 Δηϊμαχόν] τε καὶ Εὐρύβιον κλειτόν τ' Ε[πίλαον,
 καὶ τοὺς μὲν] Τάφι[ο]ι ναυσικλυτοὶ ἐξενά[ριξαν
 βουσὶν ἔπ' εἰλι]πόδεσσιν, Ἐχινάων ἀ[πὸ νήσων
 πλεύσαντες ν]ήεσσιν ἐπ' ε[ὺ]ρέα νῶτα θαλ[άσσης·
 Ἀλκμήνη δ' ἄρα] μούνη ἐλ[είπ]ετο χάρμα γο[νεῦσι,
 20 Λυσιδίκης κο]ύρ[η] καὶ [Ἡλ]εκτρύων[ος ἀγαυοῦ
]ιλ[η][..]αν[.]εἰδιο[
]κ[ελαι]νεφεί Κρο[νίωνι
]·(·)[.]κ[

1-2 Norsa	3 West	4 Norsa	5 fin. Führer, D'Alessio
6 Norsa	10 init. Wilamowitz	11 Wilamowitz	
12 Lobel	13 Wilamowitz	14 Norsa	15 Körte,
West	16 init. Wilamowitz	17 init. Evelyn-White, fin.	
Norsa	18 πλεύσαντες Merkelbach, ν]ήεσσιν Wilamowitz		
19 init. Wilamowitz, cetera Norsa	20 Wilamowitz, Merkel-		
bach	22 Norsa		

CATALOGUE OF WOMEN

] the Danaan [heroes,] servants of Ares
] bearing gifts to Polynices |
] oracles from Zeus |
] from deep-eddying Alpheus 9

Lysidice's Marriage to Electryon and Their Children: Nine Sons and Alcmena

Electryon with horses] and closely-joined chariots 10
 led off Lysidice,] Pelops' very beautiful daughter.
 She bore him sons,] having gone up into the shared
 marriage-bed:

Gorgophonus] the hero, and spearman Peri[
] and Nomius and Celaeneus and
 [Amphimachus,
 Deimachus] and Eurybius and glorious [Epilaus. 15
 And these] the Taphians, famed for their ships, slew
 for [rolling-]footed [oxen, sailing from] the Ionian
 [islands

on ships upon the broad back of the sea;
 Alcmena] alone was left behind as a joy [to her parents,
 daughter of Lysidice] and [illustrious] Electryon 20
]

] to Cronus' black-clouded son
]

137a, b, c [194 MW]

(a) Schol. D Hom. *Il.* 1.7 (p. 6 van Thiel)

Ἀγαμέμνων κατὰ μὲν Ὅμηρον Ἀτρέως τοῦ Πέλοπος, μητρὸς δὲ Ἀερόπης, κατὰ δὲ Ἡσίοδον Πλεισθένους.

(b) Tzetz. *Exeg. Iliad.* 1.122 (p. 68.19 Hermann)

ὁ Ἀγαμέμνων ὁμοίως δὲ καὶ Μενέλαος καθ' Ἡσίοδον καὶ Αἰσχύλον (*Ag.* 1569, 1602) Πλεισθένους υἱοῦ Ἀτρέως παῖδες νομίζονται, κατὰ δὲ τὸν ποιητὴν καὶ πάντας ἀπλῶς Ἀτρέως αὐτοῦ ... κατὰ δὲ Ἡσίοδον καὶ Αἰσχύλον καὶ ἄλλους τινὰς Ἀτρέως καὶ Ἀερόπης Πλεισθένης, Πλεισθένους δὲ καὶ Κλεόλλας τῆς Δίαντος Ἀγαμέμνων Μενέλαος καὶ Ἀναξιβία. νέου δὲ τοῦ Πλεισθένους τελευτήσαντος, ὑπὸ τοῦ πάππου αὐτῶν ἀνατραφέντες Ἀτρέως, Ἀτρεΐδαι πολλοῖς ἐνομίζοντο.

(c) Schol. ad Tzetz. ad loc. (p. 11 Papathomopoulos)

ὁ Ἀγαμέμνων καθ' Ὅμηρον καὶ Μενέλαος υἱοὶ Ἀτρέως τοῦ Πέλοπος καὶ Ἀερόπης Κρήσσης τῆς θυγατρὸς Κατρέως, κατὰ δὲ Ἡσίοδον Πλεισθένους ἔρμαφροδίτου ἢ χωλοῦ ὃς ἱμάτιον γυναικεῖον ἐνεδέδυτο.

CATALOGUE OF WOMEN

Atreus' Son Pleisthenes and Aerope, and Their Sons, Including Agamemnon and Menelaus

137a, b, c

(a) Scholium on Homer's *Iliad*

According to Homer, Agamemnon was the son of Pelops' son Atreus, and his mother was Aerope; but according to Hesiod he was the son of Pleisthenes.

(b) Tzetzes' commentary on Homer's *Iliad*

Agamemnon, and Menelaus likewise, are considered to be children of Atreus' son Pleisthenes according to Hesiod and Aeschylus, but according to the poet (i.e. Homer) and everyone they were simply sons of Atreus himself. ... According to Hesiod, Aeschylus, and some others, Pleisthenes was the son of Atreus and Aerope, and the children of Pleisthenes and Dias' daughter Cleolla were Agamemnon, Menelaus, and Anaxibia. Because Pleisthenes died young, they were brought up by their grandfather Atreus, and so they are considered by many to be Atreids.

(c) Scholium on Tzetzes' commentary on Homer's *Iliad*

According to Homer, Agamemnon and Menelaus were the sons of Pelops' son Atreus and of Aerope from Crete, Catreus' daughter; according to Hesiod they were the sons of Pleisthenes, a hermaphrodite or lame, who wore women's clothing.

HESIOD

138 [195 MW; 91 H] 1-*Scutum* 18: P. Oxy. 2494A; 1.
Scutum 5: P. Oxy. 2355

Κρήτη]θεν ἀνηγ.[]ο[
 Κατρῆος κούρη]ν καὶ νη[ίδος] ἡνκόμ[οιο
]. καλ[λίσφυ]ρον Ἡερόπ[ειαν
 πρὸς δῶμα [φίλη]ν κεκλή[σθαι] ἀκοιτυ.
 5 ἡ τέκε]βιον καὶ ἀρηϊφι[λον] Μενέ[λαον
 ἡδ' Ἀγαμέμ]. γονα δῖον, ὃς [Ἄργεος ε]ὐρυχό[ροιο
]. ἰ πατρὶ ἀναξ κ[αὶ κοίρ]ανος ἦεν.
 ἡ οἴη προλιπούσα δόμους καὶ πατρίδα γαῖαν

(sequuntur versus 2–56 *Scuti*)

1 suppl. Lobel
 3–7 Lobel

2 init. Merkelbach, reliqua Lobel

139 Arg. *Scuti* A

τῆς Ἀσπίδος ἡ ἀρχὴ ἐν τῷ τετάρτῳ Καταλόγῳ
 φέρεται μέχρι στίχων ν' καὶ ς'. (= Hesiodus T 52)

140 [229 MW; 93 H] P. Oxy. 2493

]λείην καλλιχ[
]ης· θαλερὴν δ[
]ὀ. δ' ἀναίνετο τ[

⁵⁰ Pleisthenes. ⁵¹ This line is also transmitted as the
 first line of the *Shield* by the medieval manuscripts of that poem.

⁵² Cf. Fr. 139 = T52.

CATALOGUE OF WOMEN

138 1-Shield 18: Oxyrhynchus papyrus; 1-*Shield* 5:
Oxyrhynchus papyrus

from Crete] he⁵⁰ led off [
the daughter of Catreus] and of the beautiful-haired
Naead

] beautiful-ankled Aeropea
] to his home, to be called [his dear wife.
she bore]bius, and warlike Menelaus 5
and godly Agamemnon, who over spacious [Argos
] to his father, was lord and ruler. 7

*Electryon's and Lysidice's Daughter
Alcmene, Who Bore Heracles to Zeus
and Iphicles to Amphitryon*

Or like her: leaving behind her houses and her father's 8
land⁵¹ ...

(there follow lines 2–56 of the *Shield*⁵²)

139 Argument to the *Shield*

The beginning of the *Shield* is transmitted in Book 4 of the
Catalogue up to line 56 (= Hesiod T52).

Heracles and Iole

140 Oxyrhynchus papyrus

] beautiful [
] her, vigorous [
] he refused [
]

15

15-19 Lobel

Ἀπολλώνιος δὲ ὁ Ῥόδιος ἐν τῷ τρίτῳ φησὶν αὐτοῦ εἶναι, ἔκ τε τοῦ χαρακτήηρος καὶ ἐκ τοῦ πάλιν τὸν Ἰόλαον ἐν τῷ Καταλόγῳ εὐρίσκειν ἡνιοχοῦντα Ἡρακλεῖ. (= Hesiodus T 52)

CATALOGUE OF WOMEN

] killed him [5
] necessary [

Heracles' Apotheosis

] snowy [Olympus 6
he dwells, unharmed] and untroubled [for all his days,
immortal and ageless,] possessing greatly [desired Hebe,
the daughter of great Zeus] and of golden[-sandaled]

Hera. 10
Previously] the goddess, white-armed Hera, [hated him
more than any of the blessed gods] and [any mortal
human beings,
but now she loves] him, and honors him [beyond the
other

immortals, except for Cronus'] mighty [son] himself.
] offered dear [
] snowy [Olympus 15
] build and beauty [
] to city-sacking Heracles
-]flowing silver-eddy
] flows into [the godly sea
] [21

Heracles' Nephew Iolaus

141 Apollonius Rhodius in the Argument to the *Shield*

Apollonius Rhodius says in Book 3 that it (i.e. *The Shield*) is his (i.e. Hesiod's), because of the style and because he finds Iolaus elsewhere in the *Catalogue* driving the chariot for Heracles (= Hesiod T52).

142 [219 MW] Steph. Byz. s.v. Ὀγχηστός p. 483.3
Meineke

Ὀγχηστός· ἄλσος...κείται δὲ ἐν τῇ Ἀλιαρτίων χώρῃ,
ἰδρυθὲν ὑπὸ Ὀγχηστοῦ τοῦ Βοιωτοῦ, ὥς φησιν Ἡσί-
οδος.

143 [226 MW] Strabo 9.1.9, de urbe Salamine

ἐκαλεῖτο δ' ἑτέροις ὀνόμασι τὸ παλαιόν. καὶ γὰρ
Σκιρὰς καὶ Κυχρεία ἀπὸ τινων ἡρώων, <ῶν> ἀφ' οὗ
μέν...ἀφ' οὗ δὲ καὶ Κυχρείδης ὄφεις, ὃν φησιν Ἡσίοδος
τραφέντα ὑπὸ Κυχρέως ἐξελαθῆναι ὑπὸ Εὐρυχόρου,
λυμαινόμενον τὴν νῆσον, ὑποδέξασθαι δὲ αὐτὸν τὴν
Δήμητραν εἰς Ἐλευσῖνα καὶ γενέσθαι ταύτης ἀμφί-
πολον.

<ῶν> Casaubonus, Madvig

144 [222 MW] Schol. Hom. *Od.* 7.54 (I p. 325.24 Din-
dorf)

Ἡσίοδος δὲ ἀδελφὴν Ἀλκινόου τὴν Ἀρήτην ὑπέ-
λαβεν.

CATALOGUE OF WOMEN
THE DESCENDANTS OF ASOPUS

*Boeotus, Son of Asopus' Daughter
Arne, and His Son: Onchestus*

142 Stephanus of Byzantium, *Geographical Lexicon*
"Onchestus": a grove. ... It lies in the land of the Haliar-
tians and was founded by Boeotus' son Onchestus, as
Hesiod says.

Cychreus, Son of Asopus' Daughter Salamis

143 Strabo, *Geography*

It (i.e. the town of Salamis) used to be called by different
names in ancient times. For (scil. it was called) Sciras
and Cychrea from certain heroes, from one of whom ...
and from the other the Cychreidan snake also receives its
name. According to Hesiod it was raised by Cychreus but
driven out by Eurylochos because it was ruining the island.
Demeter received it in Eleusis and it became her temple-
minister.

*Alcinous and Arete, Grandchildren
of Asopus' Daughter Cercyra*

144 Scholium on Homer's *Odyssey*

Hesiod supposed that Arete was Alcinous' sister.

145 [205 MW; 95 H] 1–6: Schol. Pind. *Nem.* 3. 21 (III p. 45.1–8 Drachmann); 6–7: Schol. Pind. *Ol.* 8.26e (I p. 242.20–22 Drachmann)

περὶ τῶν Μυρμιδόνων Ἑσίοδος μὲν οὕτω φησίν·

ἡ δ' ὑποκυσαμένη τέκεν Αἰακὸν ἵππιοχάρμην ...
αὐτὰρ ἐπεὶ ῥ' ἤβης πολυηράτου ἔκετο μέτρον,
μοῦνος ἐὼν ἥσχαλλε· πατήρ δ' ἀνδρῶν τε θεῶν
τε,

5 ὅσσοι ἔσαν μύρμηκες ἐπηράτου ἔνδοθι νήσου,
τοὺς ἄνδρας ποίησε βαθυζώνους τε γυναῖκας.
οἳ δὴ τοι πρῶτοι ζεύξαν νέας ἀμφιελίσσας,
πρῶτοι δ' ἰστί' ἔθεν νηὸς πτερὰ ποντοπόροιο

1 post hunc versum MW suspicati sunt aliqua omisisse
scholiastam 7 ἰστία θέσαν νεὼς codd., corr. Boeckh

146 [206 MW; *26 H] Polybius 5.2, de militibus Macedonicis

φιλοπονώτατοί τινες, οἷους Ἑσίοδος παρεισάγει τοὺς
Αἰακίδας,

πολέμῳ κεχαρήotas ἡύτε δαιτί

147 [212(a) MW] Eust. in Hom. *Il.* 1.337 (I p. 175.26–29
van der Valk)

ιστέον δὲ ὅτι τὸν Πάτροκλον ἡ παλαιὰ ἱστορία καὶ

CATALOGUE OF WOMEN

Asopus' Daughter Aegina Bears Aeacus to Zeus

145 1–6: Scholium on Pindar's *Nemean*s; 6–7: Scholium on Pindar's *Olympians*

About the Myrmidons Hesiod says the following:

She became pregnant and bore Aeacus who delighted
in the battle-chariot. . .⁵³

But when he reached the full measure of lovely
puberty,

he was distressed at being alone; so the father of men
and of gods

turned all the ants that were within the lovely island
into men and deep-girdled women.

These were the first to fasten together swaying ships,
and the first to set up sails, the sea-crossing boat's
wings

5

The Sons of Aeacus: Telamon, Menoetius, Peleus

146 Polybius, *Histories*

extremely hard-working men (i.e., the Macedonian soldiers),
like the sons of Aeacus as Hesiod introduces them,

in warfare delighting as much as in feasting

Menoetius, the Father of Patroclus

147 Eustathius on Homer's *Iliad*

One should know that ancient history records that

⁵³ After this line an unknown number of lines may be missing.

HESIOD

συγγενῇ τῷ Ἀχιλλεῖ παραδίδωσι, λέγουσα ὅτι Ἡσι-
οδός φησι Μειοίτιον τὸν Πατρόκλου πατέρα Πηλέως
εἶναι ἀδελφόν, ὡς εἶναι αὐτανεψίους οὕτως ἀμφοτέ-
ρους ἀλλήλοις.

148 [207 MW] Aul. Gell. 3.11.5

“quod Homerus”, inquit (scil. Accius, Fr. 1 Funaioli),
“cum in principio carminis Achillem esse filium Pelei di-
ceret, quis esset Peleus, non addidit; quam rem procul”
inquit “dubio dixisset, nisi ab Hesiodo iam dictum vi-
deret.” (= Hesiodus T 3)

149 [208 MW] Porph. *Quaest. Hom. ad Iliad. pertin.* p.
93.17 Schrader

συντόμως δὲ τὰ αἰσχροῦ δεδήλωκε “μιγῆναι οὐκ ἐθε-
λούσῃ” (cf. *Il.* 6.165), ἀλλ’ οὐχ ὥσπερ Ἡσίοδος τὰ περὶ
τοῦ Πηλέως καὶ τῆς Ἀκάστου γυναικὸς διὰ μακρῶν
ἐπεξελθών.

150 [209 MW; 97 H] Schol. Pind. *Nem.* 4.95 (III pp.
80.23–81.5 Drachmann)

ἥδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή·
αὐτὸν μὲν σχέσθαι, κρύψαι δ’ ἀδόκητα μάχαιραν
καλήν, ἣν οἱ ἔτευξε περικλυτὸς Ἀμφιγυήεις,

⁵⁴ Acastus. ⁵⁵ I.e. from murdering Peleus. But the phrase
is unclear, and may instead mean “to keep him (i.e. Peleus) there.”

CATALOGUE OF WOMEN

Patroclus was also a relative of Achilles, since it states that Hesiod says that Patroclus' father Menoetius was Peleus' brother, so that accordingly they were each other's first cousins.

Peleus

148 Aulus Gellius, *Attic Nights*

When Homer, he (i.e. Accius) said, stated in the beginning of his poem that Achilles was Peleus' son, he did not add who Peleus was; but without a doubt he would have said this if he had not seen that it had already been said by Hesiod (= Hesiod T3).

Peleus and the Wife of Acastus

149 Porphyry, *Homeric Inquiries regarding the Iliad*

He (i.e. Homer) reveals shameful matters concisely, "to her who did not wish to mingle (i.e. in love)," not like Hesiod, who recounts the story of Peleus and Acastus' wife at great length.

150 Scholium on Pindar's *Nemean*s

This seemed to him⁵⁴ in his spirit the best plan: himself to refrain,⁵⁵ and to hide where no one would expect it the beautiful sword which the much-renowned Lame One had made for him⁵⁶,

⁵⁶ Peleus.

HESIOD

ὥς τὴν μαστεύων οἶος κατὰ Πήλιον αἰπὺ
5 αἶψ' ὑπὸ Κενταύροισιν ὀρεσκώοισι δαμείη

151 [210 MW] Philodemus *De pietate* B 7241–50 Ob.
bink

ὁ τ]ὰ Κύπ[ρια γράψας (Fr. 2 Bernabé, 2 West) τῇ
Ἡ]ραι χαρ[ιζομένη]ν φεύγειν αὐ[τὴν τὸ]ν γάμον Δ[ι-
ός, τὸν δ' ὁ]μόσαι χολω[θέντ]α διότι θνη[τῶι συ]νοικ-
κήσει· κα[ὶ παρ' Ἡ]σιόδω[ι] δὲ κε[ῖται τ]ὸ παραπλή-
σ[ιον.]

152 [212(b) + 211 MW; 99 + 100 H] P. Oxy. 2511 + P. Ar-
gent. 55; 7, 10: Tzetz. Prol. ad Lycophr. (p. 4.13 Scheer)

...[.....]..εἶτο Μοῖρα κρατὰ[ι]ή[
].δη.[....τε]τληότι θυμῶι
]υμε[.....].ν ταναήκει χαλκῶι[
]κτομεν[...].[.]ν χερσὶ στιβαρῆισι [
5]ε..θεν ἰ.[....].. Σκαιῆισι πύληισι [
]..ρω[.....κα]ἰ ἐσσομένοισι πυθέσθαι [
'Ιαωλκ[ὸν ἐνκ]τιμένην ἀλάπαξεν [

8(1)]Φθίην ἐξέικετο μητέρα μήλων,
πολλὰ] κτήματ' ἄγων ἐξ εὐρυχόρου Ἰαωλκοῦ,
10(3) Πηλεὺς Αἰακίδης, φίλος ἀθανάτοισι θεοῖσιν.
λαοῖσιν] δὲ ἰ[δ]οῦσιν ἀγαίετο θυμὸς ἅπασιν,
ὥς τε πό]λιν [ἀ]λάπαξεν ἐύκτιτον, ὥς τ' ἐτέλεσεν

CATALOGUE OF WOMEN

so that, searching for it alone on steep Pelion
 he would quickly be overpowered by the mountain-bred 5
 Centaurs

*Peleus and Thetis, Parents
 of Achilles and Polydora*

151 Philodemus, *On Piety*

The author of the *Cypria* says that [as a favor] to Hera she
 (i.e. Thetis) sought to avoid marriage with [Zeus], but that
 he became angry and swore that he would marry her to a
 mortal. [In] Hesiod too there is a similar version.

152 Oxyrhynchus papyrus and Strasbourg papyrus; 7, 10: Tzetzes on Lycophron's *Alexandra*

]	mighty Destiny	
]	in his ⁵⁷ patient spirit	
]	with long-pointed bronze	
]	with massive hands	
]	at the Scaean Gates	5
]	to hear of, for future men too	
]	he ⁵⁸ sacked well-founded Iolcus	
]	he came to Phthia, mother of sheep,	8(1)
	bringing [much] wealth from spacious Iolcus,	
	Peleus,] Aeacus' son, dear to the immortal gods.	10(3)
	The spirit of all [the people] who saw him was	
	astonished at	
	how] he had sacked the well-founded [city], and how he	
	had fulfilled	

⁵⁷ Probably Achilles'.

⁵⁸ Peleus.

- 15(8) ἱμερόεν]τα γ[ά]μον, καὶ τοῦτ' ἔπος εἶπαν ἅπαντες
 "τρὶς μά]καρ Αἰακίδη καὶ τετράκις ὄλβιε Πηλεῦ,
ο[.] μέ[γα] δῶρον Ὀλύμπιος εὐρύοπα Ζεὺς
[.... μ]άκαρες θεοὶ ἐξετέλεσαν·
 ὃς τοῖσδ' ἐν μεγάροις ἱε]ρὸν λέχος εἰσαναβαίνων
 πατ]ήρ ποίησε Κρονίων
 περ]ί τ' ἄλλων ἀλφηστάνων
 20 (13) χθονὸς ὅσ[σ]οι καρ]πὸν [ἔ]δουσι
- 2, 6–7 Lobel 9–12, 20 Wilamowitz 13 Reitzenstein
 15 J. Schwartz 16, 18–19 Reitzenstein

153 [213 MW] Schol. T Hom. *Il.* 16.175c¹ (IV p. 206.84–85 Erbse) "Πηληῆος θυγάτηρ καλὴ Πολυδῶρη".

Ζηνόδοτος δὲ (*FGrHist* 19 F 5) Κλεοδῶρην φησίν,
 Ἑσιόδου καὶ τῶν ἄλλων Πολυδῶρην αὐτὴν καλόν-
 των.

LIBER V

154a, b, c, d, e [196 + 197 + 198 + 199 + 200 MW; 104 + 105 + 106 + 108 + 109 H]

a: P.Berol. 9739 col. I; b: P.Berol. 9739 col. II; c: 1–11: P.Berol. 9739 col. III; 6–16: P. Oxy. 2491 fr. 1; d: 1–11: P.Berol. 9739 col. IV; 7–21: P.Berol. 10560, 1–15 [204.1–15 MW]; e: P.Berol. 9739 col. V

CATALOGUE OF WOMEN

a lovely marriage], and all of them said this speech:
 “three times blessed, son of Aeacus, and four times
 happy, Peleus,

15(8)

] Olympian far-seeing Zeus, a great gift
] the blessed gods have fulfilled;
 he who in these halls going up into the holy marriage-
 bed

] the father, Cronus’ son, made
] beyond the others who live on bread
] all those who eat the fruit [of the
 earth

20(13)

153 Scholium on Homer’s *Iliad*

“Peleus’ daughter, beautiful Polydora”: Zenodotus says
 that her name was Cleodora, whereas Hesiod and the oth-
 ers call her Polydora.

BOOK 5

The Suitors of Helen (Book 5, Lines 1ff.)

154a, b, c, d, e

(a)

5]της ἀγὸς ἀνδρῶν [αἰχμ]ητάων
]ης πάντων ἀριδε[ίκετ]ος ἀνδρῶν.
]ας τε καὶ ἔγχεϊ ὀξ[υόε]ντι.
].ου λιπαρὴν πόλι[ν ε]ἵνεκα κούρης
 ἧ εἰ]δος ἔχε χρυσῆς Ἀφ[ροδί]της.
]ν Χαρίτων ἀμαρ[ύγμ]ατ' ἔχουσαν.
]Τυνδαρέου βασ[ιλῆ]ος
]ροισι δόμοις [.....] κυανῶπις.
].....μεγε[..... ..]..τ..[
 10]κῶνσ[
] .[

(desunt circa XXIII versus)

1–7 Wilamowitz

(b)

5(15) τοσσαύτας δὲ γυναῖκας ἀμύμονα ἔργ' εἰδυίας,
 πάσας χρυσείας φιάλας ἐν χερσὶν ἐχούσας·
 καὶ νύ κε δὴ Κάστωρ τε καὶ ὁ κρατερὸς Πολυδεύκης
 γαμβρὸν ποιήσαντο κατὰ κράτος, ἀλλ' Ἀγαμέμνων
 γαμβρὸς ἐὼν ἐμνᾶτο κασιγνήτῳ Μενελάῳ.

νιῶ δ' Ἀμφιαράου Ὀϊκλείδαο ἄνακτος
 ἐξ Ἄργεος ἐμνῶντο μάλιστα ἐγ[γύθεν]· ἀλλ' ἄρα καὶ
 τοὺς
 ὦρσ]ε θεῶν [..... ..]..νέ]μεσίς τ' ἀ[νθρώπων

CATALOGUE OF WOMEN

(a) Berlin papyrus

] leader of spearmen
] eminent among all men;
] and with the sharp-pointed spear;
] bright city because of a maiden⁵⁹
 who] possessed the beauty of golden Aphrodite; 5
] possessing the Graces' radiance
] of king Tyndareus
] homes [] dark-eyed;

(traces of 3 lines, then about 23 lines missing)

(b) Berlin papyrus

so many women, skilled in excellent deeds,
 all holding golden bowls in their hands;
 and indeed Castor and strong Polydeuces
 would have made him their wedded kin by their
 supremacy, but Agamemnon,
 being her wedded kin, wooed her for his brother 5(15)
 Menelaus.

The two sons of lord Amphiaras, Oecles' son,
 wooed from Argos, very close by; but them too
 drove] the gods' [] and the indignation of human beings

⁵⁹ Helen.

....].θητ[

(desunt circa XXV versus)

4 κατὰ κράτος] αὐτάγρετον Griffiths
8 init. Crönert fin. Wilamowitz

7 Wilamowitz

(c)

(20) ἀλλ' οὐκ ἦν ἀπάτης ἔργον παρὰ Τυνδαρίδῃσιν.

ἐκ δ' Ἰθάκης ἐμνάτο Ὀδυσσῆος ἱερὴ ἴς,
υἱὸς Λαέρταο πολύκροτα μήδεα εἰδώς.

δῶρα μὲν οὐ ποτ' ἔπεμπε τανισφύρου εἵνεκα κούρης·

5 ἦιδεε γὰρ κατὰ θυμὸν ὅτι ξανθὸς Μενέλαος

(25) νικήσει, κτήνῳ γὰρ Ἀχαιῶν φέρτατος ἦεν·

ἀγγελίην δ' αἰεὶ Λακεδαίμονάδε προΐαλλεν

Κάστορί θ' ἵπποδάμῳ καὶ ἀεθλοφόρῳ Πολυδεύκει.

Αἰ]τωλῶν δ' ἐμνάτ[ο] Θόας [Ἀνδραίμο]νος υἱὸς

10 δί]ου Ἀρητιάδαο· δί[<δ>ον] δ' ἀπε[ρείσια ἔ]δνα,

(30) πο]λλὰ μάλ' ἄργυφα μ[ῆλ]α καὶ [εἰλίποδας

ἑλικ]α[ς] βοῦς·

ἦθ]ελε γὰρ .αμ[..... .]σε.[

..].ωδαι[

...].ασθη[

15 ...].σκα[

....].ρο[

(desunt circa XVII versus)

9-10 Lobel

11 Lobel, West

12 Lobel

(c) 1–11: Berlin papyrus; 6–16: Oxyrhynchus papyrus
 but there was no deed of deception in Tyndareus' sons.
 From Ithaca wooed Odysseus' holy force,
 Laertes' son, skilled in well-constructed counsels.
 He did not send any gifts for the long-ankled maiden;
 for he knew in his spirit that blond Menelaus 5
 would win, for he was the best of the Achaeans in (25)
 wealth;
 he kept sending messages ahead to Lacedaemon,
 to horse-taming Castor and prize-bearing Polydeuces.
 From the Aetolians wooed Thoas, son of [Andraemon,
 godly son of Aretiades; [he offered countless] wedding- 10
 gifts,
 many silver-white sheep and rolling-footed curving- (30)
 horned oxen;
 for he wanted [
 (traces of 4 lines, then about 17 lines missing)

(d)

- 0 [ἀγγελίην δ' αἰεὶ Λακεδαίμονάδε προΐαλλεν]
 1(31) Κάστορί θ' ἵπποδάμῳ καὶ ἀθλοφόρῳ Πολυδεύκει,
 ἰμείρων Ἑλένης πόσις ἔμμεναι ἠνκόμοιο,
 εἰδὼς οὔτε ἰδὼν, ἀλλ' ἄλλων μῦθον ἀκούων.

- 5(35) ἐκ Φυλάκης δ' ἐμνῶντο δὺ' ἀνέρες ἔξοχ' ἄριστοι,
 υἱὸς τ' Ἰφίκλοιο Ποδάρκης Φυλακίδαο
 ἠὺς τ' Ἀκτορίδης ὑπερήνωρ Πρωτεσίλαος·
 ἄμφω δ' ἀγγελίην Λακεδαίμονάδε προΐαλλον
 Τυνδαρέου πατρὶ δῶμα δαΐφρονος Οἰβαλίδαο,
 πολλὰ δ' ἔεδν[α δίδον,] μέγα γὰρ κλέος [ἔσκε
 γυναικός,

- 10(40) χαλκ[
 χρυσ[

(desunt circa XXII versus)

0 suppl. Merkelbach
 8–9 Wilamowitz

3 εἶδος οὗ τι pap., corr. Griffiths

(e)

..... .]ρη[μάλα δ' ἤθελε- - -
 Ἀργείης Ἑλένης πόσις ἔμμενα[ι ἠνκόμοιο.

- 5(45) ἐκ δ' ἄρ' Ἀθηνέων μνᾶθ' υἱὸς Π[ετεῶο Μενεσθεύς,
 πολλὰ δ' ἔεδνα δίδον· κειμήλια γ[ὰρ μάλα πολλὰ
 ἔκτητο, χρυσόν τε λέβητάς τε τ[ρίποδάς τε,

CATALOGUE OF WOMEN

- (d) 1-11: Berlin papyrus; 7-21: Berlin papyrus
 [he kept sending messages ahead to Lacedaemon,
 to horse-taming Castor and prize-bearing Polydeuces,
 desiring to be beautiful-haired Helen's husband,
 although he neither knew her nor had seen her, but
 hearing what others said.
 From Phylace wooed two men, outstandingly the best,
 Podarces, the son of Phylacus' son Iphiclus,
 and good Protesilaus, Actor's very manly son;
 both kept sending messages ahead to Lacedaemon,
 to the mansion of Oebalus' son, valorous Tyndareus;
 they [offered] many wedding-gifts, for the woman's glory
 was great,
 bronze [
 golden [
 (about 22 lines missing)
- 1(31)
5(35)

(e) Berlin papyrus

] he wanted very much

to be [beautiful-haired] Argive Helen's husband.
 From Athens wooed [Peteos' son Menestheus,
 and offered many wedding-gifts; [for very many]
 treasures
 he possessed, gold and cauldrons [and tripods,

5(45)

HESIOD

καλά, τά ῥ' ἔνδοθι κεῦθε δόμος Π[ε]τεῶο ἀνακτος
οἷς μιν θυμὸς ἀνῆκεν ἐεδνώσ[ασθαι ἄκοιτιν
πλείστα πορόντ', ἐπεὶ ο[ὗ] τιν' ἐέλπε[το φέρτερον
εἶναι

πάντω]ν ἡρώων κτήνεσσὶ τε δω[τίνας τε.
10(50)]τείδαο δόμους κρατερὸς [
..... . 'Ελένη]ς ἔνεκ' ἧν[κόμοιο

2-11 Wilamowitz

155 [204 MW; 110 H] P. Berol. 10560; 124: *Epim. Hom.*
a 361 Dyck (cum apparatu); *Etymol. Gen.* s.v. ἡμύω καὶ
ἡμυσεν; 128-31: P. Oxy. 2504

]..

]

]..]κ[.]s·

]

5

]α

desunt versus III

9

]σ

desunt versus V

15

]σ

desunt versus fere XXV

41 μνᾶτο· πλείστα δὲ δῶρα μετὰ ξανθὸν Μενέλαον

CATALOGUE OF WOMEN

beautiful things, which [lord Peteos'] house concealed
within;
with these his spirit urged him to marry her [as his wife
by offering the most, for he did not expect anyone [to be
better
of all] the heroes in wealth and [presents.
] houses, the strong [
] for the sake of [beautiful-haired Helen

155 Berlin papyrus; 124: *Homeric Parsings* and the
Etymologicum Genuinum; 128–31: Oxyrhynchus papyrus

(about 40 lines missing or present only as exiguous traces)

he wooed; and after blond Menelaus he offered the most 41
gifts

μνηστήρων ἐδίδον· μάλα δ' ἤθελε ὄν κατὰ θυμὸν
Ἀργείης Ἑλένης πόσις ἔμμεναι ἡυκόμοιο.

- 45(5) Αἴας δ' ἐκ Σαλαμῖνος ἀμώμητος πολεμιστῆς
μνᾶτο· δίδου δ' ἄρα ἔδνα ἐ[ο]ικότα, θανματὰ ἔργα·
οἱ γὰρ ἔχον Τροιζῆνα καὶ ἀγ[χ]ίαιλον Ἐπίδανρον
νῆσόν τ' Αἴγιναν Μάσητά τε κοῦρο[ι] Ἀχαιῶν
καὶ Μέγαρα σκίοεντα καὶ ὄφρυνόεντα Κόρινθον,
Ἑρμιόνην Ἀσίνην τε παρέξ ἄλλα ναιεταώσας,
50(10) τῶν ἔφατ' εἰλίποδάς τε βόας κ[α]ὶ ἱ[φ]ία μῆλα
συνελάσας δώσειν· ἐκέκαστο γὰρ ἔγχρῃ μακρῶι.

αὐτὰρ ἀπ' Εὐβο[ί]ης Ἐλεφῆνῳ ὄρχαμος ἀ[νδρ]ῶν
Χαλκωδοντιάδης, μεγαθύμων [ἀ]ρχ[ος] Ἀ[βά]ν[των],
μνᾶτο· πολλὰ δὲ δῶρα δίδ[ου]· μάλ[α] δ' ἤθελε
θυ[μῶι]

- 55(15) Ἀργείης Ἑλένης πόσις ἔμμενα[ι] ἡ[υκ]όμοιο.

ἐκ Κρήτης δ' ἐμνᾶτο μέγα σθένος Ἰδομ[εν]ῆος
Δευκαλίδης, Μίνωος ἀγακλειτοῖο γενέ[θ]λης·
οὐδέ τινα μνηστήρα μ[ε]τάγγελλον ἄλλ[ον] ἔπεμψεν,
ἀλλ' αὐτὸς [σ]ὺν νηϊ πολυκλήϊδι μελαίνῃ[ι]
60(20) βῆ ὑπὲρ Ὠχυλίου πόντου διὰ κῦμα κελαιν[όν]
Τυνδαρέου ποτὶ δῶμα δαΐφρονος, ὄφρ[α] ἴδοιτο
Ἀ[ρ]γείην Ἑλένην, μῆδ' ἄλλων οἶον ἀκ[ού]οι
μῦθον, ὅς] ἦδη πᾶσαν ἐπὶ [χθ]όνα δῖαν ἵκαν[εν]
..... [...]. φασιη Ζηνὸς μεγα.η..α[

- 65(25) [...]εταδ[....].[

CATALOGUE OF WOMEN

- of the suitors; for he very much wanted in his spirit
to be beautiful-haired Argive Helen's husband.
Ajax from Salamis, the excellent warrior,
wooed; he offered seemly wedding-gifts, marvelous
works: 45(5)
for those who possessed Troizen, and Epidaurus by the
sea,
and the island Aegina and Mases, the Achaean youths,
and shadowy Megara and beetling Corinth,
Hermione and Asine dwelling beside the sea—
he said that their rolling-footed oxen and plump sheep 50(10)
he would drive together and give: for he excelled with
the long spear.
Then from Euboea wooed Elephenor, leader of men,
Chalcodon's son, commander of the great-spirited
Abantians. He offered
many gifts; for he very much wanted in his spirit
to be beautiful-haired Argive Helen's husband. 55(15)
From Crete wooed Idomeneus' great strength,
Deucalion's son, of the lineage of very glorious Minos;
and he did not send some other messenger as suitor
but himself with a many-benched black ship
came over the Ogylian sea through the black waves 60(20)
to valorous Tyndareus' mansion, so that [he could see
Argive] Helen, and not merely hear what others
said,] what had already reached the whole godly earth
] Zeus' great[-
] [65(25)

]..α[...].[...]
].φ[

70(32)]ει
]λησ
]κα[.]τιν
]εδε ... [
(35)]δα
]ειζ[.....].....ι
]νε[.....]... .ψων
75(37)]ι[..... ..]κα[...].(.)σ...βαθείηι

50-56 Wilamowitz

57 West

58 Wilamowitz

61 Evelyn-White

62-63 West

pergit hoc fr. post fr. 156 infra

156 [202 MW] Schol. bT Hom. *Il.* 19.240 (IV p. 621.55-56 Erbse)

Κρής ὁ Λυκομήδης, ὥς φησιν Ἡσίοδος καταλέγων
τοὺς μνηστῆρας Ἑλένης.

pergit 155 [204 MW; 110 H]

76(38)]ρο[.....]κ[...(.)]υ.(.) εἵνεκα κούρης
.....]ουτ[..]ελε[...χκασ[...]
(40) πάν]τας δὲ μνηστῆρ[ας] ἀπ[ήι]τεεν ὄρκια πιστά,
ὁ]μνύμεναί τ' ἐκέλευσ[ε] καὶ [..]π.. ἀράασθαι
80 σπονδῇι, μή τιν' ἔτ' ἄλλον [ᾗ]νευ ἔθεν ἄλλα
πένεσθαι

CATALOGUE OF WOMEN

(traces of 10 lines)

(Fr. 155 continues after Fr. 156)

156 Scholium on Homer's *Iliad*

Lycomedes was from Crete, as Hesiod says in his catalogue of the suitors of Helen.⁶⁰

155 (continued)

	] for the sake of the maiden	76(38)
] [
he asked all the suitors for reliable oaths		(40)
and he ordered them to swear and [] to vow		
with a libation, that no one other than himself should		80
make other plans		

⁶⁰ Lycomedes may have been mentioned in this gap, as the preceding suitor, Idomeneus, also comes from Crete.

- ἀμφὶ γάμῳ κούρης εὐ[ω]λ[ένο]ν· ὅς δέ κεν ἀνδρῶν
 αὐτὸς ἔλοιτο βίῃ, νέμεσιν τ' ἀπ[ο]θ[ε]ῖτο καὶ αἰδῶ,
 (45) τὸν μέτα πάντας ἄνωγεν ἀολλέας ὀρμηθῆναι
 ποιῆν τειτομένους. τοῖ δ' ἀπτερέως ἐπ[ι]θ[ο]ν[το]
 85 ἐλπόμενοι τελέειν πάντες γάμον· ἀλλ' ἄ[ρα] πάντας
 Ἄτρε[ίδ]ης ν[ίκη]σε·ν ἀρηΐφιλος Μενέλαος
 πλεῖ[στ]α πορών. Χείρων δ' ἐν Πηλῖωι ὑλήεντι
 (50) Πηλεΐδην ἐκόμιζε πόδας ταχύν, ἔξοχον ἀνδρῶν,
 παῖδ' ἔτ' ἐόν[τ'] οὐ γάρ μιν ἀρηΐφιλος Μενέλαος
 90 νίκησ' οὐδέ τις ἄλλος ἐπιχθονίων ἀνθρώπων
 μνηστεύων Ἑλένην, εἴ μιν κίχε παρθένον οὔσαν
 οἴκαδε νοστήσας ἐκ Πηλίου ὠκύς Ἀχιλλεύς.
 (55) ἀλλ' ἄρα τὴν πρίν γ' ἔσχευ ἀρηΐφιλος Μενέλαος·
 ἦ τέκεν Ἑρμιόνην καλλίσφυρ[ο]ν ἐν μεγάροισιν
 95 ἄελπτον. πάντες δὲ θεοὶ δίχα θυμὸν ἔθεντο
 ἐξ ἔριδος· δὴ γὰρ τότε μήδετο θέσκελα ἔργα
 Ζεὺς ὑψιβρεμέτης, μείξαι κατ' ἀπείρονα γαῖαν
 (60) τυρβάξας, ἥδη δὲ γένος μερόπων ἀνθρώπων
 πολλὸν αἰστώσαι σπεῦδε, πρ[ό]φασιν μὲν ὀλέσθαι
 100 ψυχὰς ἡμιθέων]οῖσι βροτοῖσι
 τέκνα θεῶν μι[...].[...].[ὀφ]θαλμοῖσιν ὀρώντα,

CATALOGUE OF WOMEN

regarding the fair-armed maiden's marriage; any man
 who would seize her by force, and set aside indignation
 and shame,
 he commanded all of them together to set out against
 him (45)
 to exact punishment. They swiftly obeyed,
 all hoping to fulfill the marriage themselves; but [all of
 them 85
 Atreus' son [defeated], warlike Menelaus,
 for he offered the most. Chiron on wooded Pelion
 was taking care of Peleus' swift-footed son, greatest of (50)
 men,
 who was still a boy; for neither warlike Menelaus
 nor any other human on the earth would have defeated 90
 him
 in wooing Helen, if swift Achilles had found her still a
 virgin
 when he came back home from Pelion.
 But warlike Menelaus obtained her first. 93(55)

Helen Bears Hermione, and Zeus Decrees the End of the Heroic Age

She bore beautiful-ankled Hermione in the halls, 94(56)
 unexpectedly. All the gods were divided in spirit 95
 in strife. For high-thundering Zeus was devising
 wondrous deeds then, to stir up trouble on the
 boundless earth;
 for he was already eager to annihilate most of the race (60)
 of speech-endowed human beings, a pretext to destroy
 the lives of the semi-gods, [] to mortals 100
 children of the gods [] seeing with eyes,

- ἀλλ' οἳ μ[ἐ]ν μάκ[α]ρες κ[.....]ν ὥς τὸ πάρος περ
 (65) χωρὶς ἀπ' ἀν[θ]ρώπων[βίοντον κα]ὶ ἥθε' ἔχουσιν
 τῶ[ι θ]ῆ[κ'] {ε} ἀθα]νάτῳ[ν τε ἰδὲ] θνητῶν ἀνθρώπων
 105 ἀργαλέον πόλεμον· τοῖς μὲν τ]εῦχ' ἄλγος ἐπ'
 ἄλγει{ν}
 Ζεῦ[ς
 ο[κ[...].ε. ἔκερσε
 (70)]ερζει[
 ἐ]πὶ μαστῶι
]α [μη]δέ τις ἀν[δ]ρῶν
 110 νηῶν δὲ] μελαινάων ἐπιβαίη·
 β]ίηφί τε φέρτατος εἶναι
]ε καταθνητῶν ἀνθρώπων
 (75) ἔ]στι καὶ ὁππόσα μέλ<λ>ει ἔσσεσθαι
]α μῆδεται ἡδὲ γεραίρει
 115]Διὸς νεφεληγερέταο
].ι[.].α..υ[.]η.....φράσσασθαι ἔμελλεν
 οὔτε θ]εῶ[ν] μακάρων οὔτε θνητῶν ἀνθρώπων
 (80) καὶ π]ολλὰς Ἀΐδῃ κεφαλὰς ἀπὸ χαλκὸν ἰάψ[ει]ν
 ἀν]δρῶν ἡρώων ἐν δηϊοτήτι πεσόντων·
 120 ἀλλ' οὔ πώ ποτε πατὴρ ἐπισηθάνετο φρενὸ[ς]
 ὀρμη[ς·
 ἀ]λλ' ἄτε κῆρ' ἀλεείνουσες σφετέροισι τέκεσσι
 τ]έρποντ' ἄνθρωποι, πραπίδων δ' ἐπετέρπετ' ἐρωῇ
 (85) πα]τρὸς ἐρισθενκέος, μεγάλ' ἀνδράσι μηδομένοιο.
 πο]λλὰ δ' ἀπὸ γλωθρῶν δενδρέων ἀμύνοντα χαμᾶζε
 125 χεύετο καλὰ πέττηλα, ῥέεσκε δὲ καρπὸς ἔραζε

CATALOGUE OF WOMEN

but that the ones blessed [	] as before	(65)
apart from human beings should have [life and]		
habitations.		
Hence he established] for immortals and for mortal		
human beings		
difficult warfare: for the ones he made] pain upon pain,	105	
Zeus [	] he destroyed	
[	] upon the breast	(70)
	] nor that any man	
	] board black [ships;	
	] that he was the best in force	
	] of mortal human beings	
	] are and as many as will be	(75)
	] he plans and honors	
	] of the cloud-gatherer Zeus	115
	] he would consider	
neither] of the blessed gods nor of mortal human beings;		
and] the bronze was going to send to Hades many heads	(80)	
of men, heroes falling in battle-strife;		
but he ⁶¹ did not yet perceive the impulse of the father's	120	
mind;		
but just as human beings who avoid death for their		
children		
are delighted, he was delighted by the rush of the		
thoughts		
of the mighty father who was planning great things for	(85)	
men.		
Many stately trees bowing down to the ground		
shed their beautiful leaves, and the fruit fell to earth	125	

⁶¹ Perhaps Apollo.

- π]νείοντος Βορέας περιζαμενὲς Διὸς αἴσῃ,
ο]ἴδεσκεν δὲ θάλασσα, τρόμ{ε}εσκε δὲ πάντ' ἀπὸ
τοῖο,
- (90) τρύχεσκεν δὲ μένος βρότεον, μινύθεσκε δὲ καρπός,
ῶρηι ἐν εἰαρινῇ, ὅτε τ' ἄτριχος οὔρεσι τίκτει
- 130 γ]αί[η]ς ἐν κευθμῶνι τρίτῳ ἔτεϊ τρία τέκνα.
ἦρο]ς μὲν κατ' ὄρος καὶ ἀνὰ δρυμ[ν]ὰ πυκνὰ καὶ
ὔλην
- εἴσι]ν ἀ[λυσ]κάζων καὶ ἀπ[ε]χθαίρων πάτον ἀνδρῶν
- (95) ἄγχεα καὶ κνημοὺς κατὰ[
χειμῶνος δ' ἐπιόντος ὑπὸ .[
- 135 κείται πόλλ' ἐπιεσσάμενος ἐ[
ἀλλὰ μιν ὑβριστήν τε καὶ [ἄγριον
δεινὸς ὄφεις κατὰ νῶτα δα[φοιν-]
- (100) κῆλα Διὸς δαμνᾷ φῆ λυ.[
ψυχὴ τοῦ [γ]' οἷη καταλείπε[ται]
- 140 ἦ δ' ἀμφ' αὐτόχυτον θαλαμ[
ἡβαιήν ἐλ[.]ειρα κατὰ χθ[ονός]
εἴσιν ἀμαυρωθεῖσ[.]ποθε[
- (105) κείται δεχ[
ῶραι τεκ[.]
- 145 τέρψῃ δ' ἀ[νθρώπους]
αὐτίς ἐπ[ι]
γαίης τε[
- (110) ἔνθεν α[
θηλεῖερ[
- 150 ἐς φῶς ο[

CATALOGUE OF WOMEN

as Boreas blew violently by Zeus' dispensation
and the sea [swelled], and everything trembled from it,
and it consumed mortal strength, and the fruit was
diminished
in the spring season, when the hairless one⁶² gives birth
in the mountains
in a hiding-place in the earth to three offspring in the
third year. 130
In the spring, down from the mountain and up among
the dense copses and forest
it goes along,] shunning and detesting men's trodden
paths,
valleys and outcrops [135
but when the winter comes under [135
it lies there, having put on besides many [135
a terrible snake, blood-red along its back [135
but outrageous and [wild
Zeus' shafts overpower like [135
only its life is left behind [135
around its self-shed bed-chamber [135
slight [] below the earth [135
it goes along, obscured [135
it lies there [135
Seasons bore [135
and he will delight [human beings
again [135
of the earth [135
where [135
female [135
to the light [135

62 The snake.

- φράζετα[ι
 ἔρχετ[αι
 (115) ἥπια τη[
 χαίη ὠσ[
 155 πότμο[
 ἰᾶσθαι[
 οἱ δ' ἂν ἰω[
 (120) νούσων[
 ἀλλὰ τα[
 160 τηλεθο[ω-
 τοῖσι δε[
 τρὶς τοῖ[
 (125) ἐπλη[.].[
 εἶσιν δ[
 165 φύλον [
 δ[

desunt versus IV

- 171 α[
 υ[
 (135) θ[
 φα[
 175 ἐνν[
 ζώε[σκ-
 νοσφ[
 (140) κηρ[
 καὶ γα[

says [	(115)
goes [
mild [	155
the earth [
fate [
to heal [
they [	(120)
of illnesses [
but [	160
far from [
to them [
thrice [	(125)
[
he will go [
tribe [	165

(traces of one line, then four lines missing, then traces of ten lines)

180 ἀγρο[

HESIOD

- 78, 85–86, 99, 101, 103, 109, 130–32, 136–37, 139,
141 Wilamowitz 104 τῶ[ι Allen, ἀθανάτων Evelyn
White, cetera Stiewe 105 Stiewe 110 Rzach, Allen
117 Crönert 118 καὶ Wilamowitz 121 ἀλλ' ἀν
Merkelbach 122 τέρποντ' Wilamowitz
127 οἴδεσκεν Beck 145 West 151 MW
176 MW

CATALOGI FRAGMENTA
INCERTAE SEDIS

157 [p. 190a OCT] Philodemus *De pietate* B 7430–46,
7454–80 Obbink

[τὸν δὲ μειχθῆ]ναι [Ἑσίοδος Ἀμνυ]ώνη [φησὶ καὶ
Ἰφιμε]δί[αι καὶ]η[ι καὶ] Λαπηθε[ΐαι ἦ] Μηθώνη,
πρὸ[ς] δὲ [τ]αύταις Ἀ[λκυό]νῃ [κ]αὶ Κελαιν[οῖ ταῖς]
[Π]λειάσιν κ[αὶ Κα]λύ[κ]ῃ καὶ Μη[κι]ορί[κ]ῃ καὶ
Λαο[δίκ]αι. [ἔ]τι <δ> ἐτῇ Ἐν[ιπέω]ς [ἐρ]ασθῆ[ι]σι Τ[υ-
ρ]οῖ, [ὄ]θεν “τέκε [τέκνα]” (Hom. Od. 11. 249), κ[αὶ]
Πολυβοία[ι] κ[αὶ τ]ῇ [θ]νητῇ Γοργ[οῖ] (Theog. 277–
79)...κα[ὶ τὸν] μὲν Ἀπόλλω [τὸν] Μουσηγέτη[ν ἐ]ρα-
σθέντα τῇ[ς Μακα]ρέως θυγατρὸς Εὐ[βοίας] Ἀργε[ῖ-
ον τεκεῖν,] μειχθέν[τα] δὲ [τὴν νῆ]σον ἀπ’ ἐκείν[ης]
ἐπο]νομάσαι, Φ[ιλάμ]μωνα δ’ ἐκ [Φιλωνί]δος τῆς ἐρω-
[μένης] τῆς τὰδελφ[οῦ] γεν[νῆ]σαι, τὸν δ’ Ἀ[σκλη]πιὸν
ἐξ Ἀρσ[ινός], μῆδ’ Ἀκακαλ[λίδ]α γέ[λοι] τὴν Ἑρμ[ε]
συγ]γενομένην περ[ι]δεῖν. ἐρασθῆ[ναι] δὲ καὶ Κυρή-

CATALOGUE OF WOMEN

UNPLACED FRAGMENTS OF THE CATALOGUE OF WOMEN

The Many Loves of Poseidon and Apollo

157 Philodemus, *On Piety*

[Hesiod says that he (i.e. Poseidon) had sexual intercourse with] Amymone [and Iphimedia (Fr. 16)] and Lapethea [or] Methone and, besides these, with the Pleiades [Alcyone] (cf. Fr. 118.2) and Celaeno (cf. Fr. 118.2), and with [Calyce] (cf. Fr. 10.34, 59) and Mecionice (Fr. 191a, b) and Laodice; and with Tyro too, when she was seized with desire for [the Enipeus] (Fr. 27–30), whence she “bore [children]” (*Od.* 11.249), and with Polyboea and the mortal Gorgon (i.e. Medusa, *Theog.* 277–79); ... and that Apollo, leader of the Muses, was seized with desire for [Macareus’] daughter Euboea and [begot] Argeius, and having had sexual intercourse with her gave her name [to the island], that he begot Philammon from his brother’s (i.e. Hermes’) beloved [Philonis] (Fr. 65.14–16), and [Asclepius] from Arsinoe (Fr. 53–54), that he did not [overlook] Acacallis who was Hermes’ lover, and was seized with desire for Cyrene (Fr. 158–59) [and] Aethusa

HESIOD

νη[ς κ]α[ὶ Αἰ]θούσης καὶ ν[ύμφης] Ἀστρηίδος καὶ
τῆς] Τροφωνείου μ[η]τρὸς Ἐπικάσ[της].

158 [215 MW; 101 H] Schol. Pind. *Pyth.* 9.6 (II p
221.13–16 Drachmann)

ἀπὸ δὲ Ἑοίας Ἑσιόδου τὴν ἱστορίαν ἔλαβεν ὁ Πίν.
δαρος, ἥς ἡ ἀρχή.

ἦ' οἴη Φθίῃ Χαρίτων ἄπο κάλλος ἔχουσα
Πηνειοῦ παρ' ὕδωρ καλὴ ναίεσκε Κυρήνη

159 [216 MW] Servius in Verg. *Georg.* 1.14 (III.1 p.
134.22 Thilo-Hagen)

Aristaeum invocat, id est Apollinis et Cyrenes filium,
quem Hesiodus dicit Apollinem pastorem.

160 [217 MW; 102 H] P. Oxy. 2489

Ἀρι]σταῖον βαθυχαίτην
]σὺν Ἑρμῇ Μαιάδος υἱεῖ
]ἐπίσκοπος ἡδὲ νομῶν
]ι δώματα καλά
τε]θνηότα πορσανέουσai
]μεν κλυτὸς Ἀργειῶν
]ι ἔκδοσαν οἴη
]ώπιδος ἀγλαὸν ἔργον

5

1, 5 Lobel

CATALOGUE OF WOMEN

(Fr. 123.1) and [the nymph] Astreis (Fr. 123.8–10) and Trophonius' mother Epicaste.

*Cyrene and Her Son by Apollo: Aristaeus,
and His Son Actaeon (Fr. 157–62)*

158⁶³ Scholium on Pindar's *Pythians*

Pindar took the story from Hesiod's *Ehoiai*; this is its beginning:

Or like her: in Phthia, possessing beauty from the
Graces,
beside the water of Peneus dwelt beautiful Cyrene

159 Servius on Virgil's *Georgics*

He invokes Aristaeus, that is, the son of Apollo and Cyrene, whom Hesiod calls Apollo Nomius (of the shepherds).⁶⁴

160⁶⁵ Oxyrhynchus papyrus

] luxuriant-haired Aristaeus
] with Maia's son Hermes
] and guardian of the shepherds
] beautiful mansions
] in order to prepare him when he has died 5
] the glorious Argive woman
] they gave to her alone
] opis' splendid work

⁶³ Cf. Fr. 157. ⁶⁴ Cf. Fr. 157. ⁶⁵ Or else, as Beck suggests, the reference in line 6 might be to Argea, the daughter of Adrastus and wife of Polynices, cf. Fr. 135, 136.1–8.

161a, b [217A OCT + 346 MW]

(a) Anon. P. Michigan inv. 1447 ii 1-6

Ἀκταίων ὁ Ἀρισταί[ο]ν καὶ Αὐ[τονό]ης, τῶν Σεμέ[λη]ς
 ἐφιέμενος γάμων αὐτ[]το πρὸς τοῦ μητροπάτ[ρ]ος
 ρο[ς].....μετεμορ[φώ]θη εἰ[ς] ἐλάφου δόκησιν διὰ
 βο[υλὴν] Ἀρτέμ[ι]δος καὶ διεσπαράσθη ὑπὸ τῶν
 ἐ[α]υτοῦ κυνῶν, ὧ[ς] φησιν Ἡσίοδος ἐν Γυναικῶν
 κα[τ]αλ[ό]γωι.

(b) Philodemus *De pietate* B 6552-55 Obbink

Ἀκταίωνι καὶ [γυν]αῖκα, καθάπερ [....] ἐν Ἠοίαις...

162 [103 H] P. Oxy. 2509

ἐσσυμένως δ' ἥϊξε δι' αἰθέρος ἀτρυνέτοι[ο]
 Χείρωνος δ' ἵκανε μέγα σπέος· ἔνθα δ' ἔνα[ι]ε
 Χείρων νηΐδ' ἔχων νύμφην θυμαρέ' ἄκ[οιτιν].
 ἔνθα δὲ Φιλλυρίδην ἔπεα πτερόεντα προσηύδα·

5 "Χ[ε]ίρων οἶσθα καὶ αὐτὸς ὁμῶς μα[κ]άρεσσι
 θεοῖ[σιν]

ὥς ἔσται Σεμέλης ἐρικυδέος ἀγλαὸς υἱὸς
 καὶ Διὸς αἰγιόχοιο Διώνυσος πολυγηθ[ή]ς
 ὅς ποτε τοῖσδε κ[ύ]γεσσι νύμφη ὄρος κατὰ

ν[η]ρ[ι]τόφυν[λον]
 τ[έ]ρ[ψ]ετ' ἔχων· ὅτε δ' αὖτε πατήρ ἀνδ[ρ]ῶν τε θε[ῶν]
 τε

10 αὐ[τ]ὸν ἄγῃ μετὰ φύλ[α] θεῶν αἰειγενετάων,

161a, b

(a) Michigan papyrus
Actaeon, the son of Aristaeus and [Autonoe], eager for
marriage with [Semele] [] from his mother's father
[] he was transformed] into the appearance of a deer
[by the will] of Artemis and was torn apart by his own dogs,
as Hesiod says in the *Catalogue of Women*.

(b) Philodemus, *On Piety*
for Actaeon also as a wife, just as [] in the *Ehoiai* ...

162⁶⁶ Oxyrhynchus papyrus

Eagerly she⁶⁷ darted through the barren air
and she came to Chiron's great cave; there dwelled
Chiron, who had a Naead nymph as his well-pleasing
wife.

Then she spoke winged words to Philyra's son:
"Chiron, you yourself know, just as the blessed gods do,
that it will be the illustrious son of very glorious Semele
and aegis-holding Zeus, much-cheering Dionysus,
who one day will rejoice in possessing these dogs in the
innumerable-leaved mountain;
but when the father of men and of gods
leads him to the tribe of immortal gods,

⁶⁶ Some scholars consider this fragment archaic and possibly Hesiodic; others attribute it to the Hellenistic period.

⁶⁷ Probably Artemis, but perhaps Athena.

- ἐς χῶρον πάλιν αὖτις ἐλεύσονται κ[ύνες] οἱ[οι]
 σο[ὶ δ]ὲ [δ]ῆ ἥματα πάντα διαμπερὲς αἰε[ῖν]
 ἔ]σονται.”
 ὥς] ἔφατ’ αἰγιοόχοιο Διὸς κούρη μεγ[άλοιο
] .. εων δὲ [κ]υνῶ[ν] .[ἐξ]είλετο λύσσα[ιν]
 15 ἥ μ]έν ἔβη πρὸς [Ὀλυμπον ἀπὸ χθονὸς
 εὐ]ρυοδείη[ς
 ἀθαν]άτων μετὰ [φύλα θεῶν αἰειγεν]ετά[ω]ν.
 το]ῖ[ς] δ’ ἄχος Ἀκτα[ίωνος ἐγίγνετο τεθν]ειῶ[τος
 δ]εσπότηω, ἔ[γ]γωσαν δὲ [
 ὦ]ρυχμοῖο δὲ πᾶς πλήθ[θη
 20 π]οσσὶ κόνιν > ἔχουν τι.[
 κ]λαχ[γ]ῆς θεσπεσίης χ[
- | | | |
|--------------------|--|--------------------|
| 8, 9 Lobel | 11 Casanova | 12 Casanova, Lobel |
| 13 Lobel | 14 [κ]υνῶ[ν Lobel, ἐξ]είλετο λύσσα[ιν Casanova | |
| 15 Lobel | 16 ἀθαν]άτων Casanova, cetera Lobel | |
| 17 Lobel, Casanova | 18 ἔ[γ]γωσαν δὲ Casanova | |
| 19 Lobel | 20 Morel | 21 Lobel |

163 [42 MW] Schol. Pind. *Pyth.* 4.182 (III p. 124.2 Drachmann)

ὁ δὲ Ἑσίοδος Ναΐδα φησὶ τὸν Χείρωνα γῆμαι.

164 [59 MW; 70 H] P. Oxy. 2490 (=2483 fr. 3); 2–4: Strab. 9.5.22, 14.1.40; 3: Steph. Byz. s.v. Ἀμυρος (p. 88. 12–13 Meineke)

] .ηος

CATALOGUE OF WOMEN

once again the dogs will go back to that place, all alone.
 Then they will belong to you for all your days, through
 and through, forever."
 So spoke great aegis-bearing Zeus' daughter,
] from the dogs [] she removed the madness.
 She went [to Olympus from] the broad-pathed [earth 15
 to the tribe of the deathless] immortal gods.
 But upon them⁶⁸ came grief for Actaeon who had died,
 their master, and they knew [
 All the [] was filled with howling [
 with their feet dust, they shed [
 an indescribable sound [

163 Scholium on Pindar's *Pythians*

Hesiod says that Chiron married a Naead.

*Coronis*⁶⁹

164 *Oxyrhynchus papyrus*; 2–4: Strabo, *Geography*; 3:
 Stephanus of Byzantium, *Geographical Lexicon*
]

⁶⁸ Actaeon's dogs.

⁶⁹ Cf. Fr. 239–40.

HESIOD

ἡ' οἷη Διδύμους ἱεροὺς ναίουσα κολωνοῦς]
 Δωτίωι ἐν πεδίωι πολυβότρυος ἄντ' Ἀ]μύροιο
 νύψατο Βοιβιάδος λίμνης πόδα παρθέ]νος ἄδμης

5

8

desunt versus V

14

15

]σ

]Ἐρμῆς

]σ

ἄ]κοιτιν

]ου

]ν ἔχουσα

]α

]εντι

20

6, 8 West

7 Lobel

17 Lobel

165 [87 MW] Phlegon *Mir.* 5 p. 74 Keller; *FGrHist* 257 F 36

οἱ αὐτοὶ (i.e. Hesiodus, Dicaearchus Fr. 37 Wehrli, Clitarchus *FGrHist* 137 F 37, Callimachus Fr. 577 Pfeiffer et alii) ἱστοροῦσιν κατὰ τὴν Λαπιθῶν χώραν γενέσθαι Ἐλάτῳ τῷ βασιλεῖ θυγατέρα ὀνομαζομένην Καινίδα. ταύτῃ δὲ Ποσειδῶνα μιγέντα ἐπαγγείλασθαι ποιήσιν αὐτῇ ὃ ἂν ἐθέλῃ, τὴν δὲ ἀξιῶσαι μεταλλάξαι αὐτὴν εἰς

CATALOGUE OF WOMEN

Or like her: dwelling on the sacred Didyman hills
 in the Dotian plain facing Amyrus rich in grapevines,
 she bathed her foot in the Boebian lake, an unwedded
 virgin

]	5
] field	
] grove	
] beautiful mansions	

(five verses missing)

]	14
] Hermes	15
]	
] wife	
]	
] she possessing	19

(traces of two lines)

(traces of 4 lines, then 5 lines missing, then traces of 8 lines, including "Hermes" at the end of line 15)

The Lapith Elatus, Father of Caenis/Caeneus

165 Phlegon, *On Marvellous Things*

The same authors (i.e. Hesiod, Dicaearchus, Clitarchus, Callimachus, and some others) narrate that in the land of the Lapiths a daughter named Caenis was born to the king Elatus. Poseidon mingled with her and promised that he would do whatever she wished for her, and she requested

166 [218 MW] Schol. T Hom. *Il.* 7.9d¹ (II p. 230.65-6; Erbse)

ὁ γὰρ τοῦ Μενεσθίου πατήρ Ἀρηϊθoος Βοιωτὸς ἦν κατοικῶν Ἄρνην· ἔστι δὲ αὕτη Βοιωτίας, ὡς καὶ Ἡσίοδος φησιν.

167 [220 MW] Steph. Byz. s.v. Αἰγά (p. 38.5 Meineke)

ἔστι καὶ Αἰγαῖον πεδῖον συνάπτον τῇ Κίρρᾳ, ὡς Ἡσίοδος.

168 [221 MW; *10 H] Eust. in Hom. *Od.* 16.117-20 p. 1796.39

Τηλεμάχῳ δ' ἄρ' ἔτικτεν εὐζωνος Πολυκάστη
Νέστορος ὀπλοτάτῃ κούρῃ Νηληϊάδαο
Περσέπολιν μιχθεῖσα διὰ χρυσῇν Ἀφροδίτῃν

169 [223 MW] Eust. in Hom. *Il.* 1.1 (I p. 22.44 van der Valk)

ἦν δέ, φασί, Βούτῃς υἱὸς Ποσειδῶνος, ὡς Ἡσίοδος ἐν Καταλόγῳ.

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that he transform her into a man and make her invulnerable. When Poseidon had fulfilled her request, the name was changed to Caeneus.

Boeotian Areithous, Father of Menesthius

166 Scholium on Homer's *Iliad*

For Menesthius' father Areithous was a Boeotian who lived in Arne; this is in Boeotia, as Hesiod too says.

The Aegean Plain

167 Stephanus of Byzantium, *Geographical Lexicon*

There is also an Aegean plain, bordering on Cirra, according to Hesiod.

Nestor's Daughter Polycaste Bears Persepolis to Telemachus

168 Eustathius on Homer's *Odyssey*

To Telemachus, well-girdled Polycaste,
the youngest daughter of Neleus' son Nestor,
bore Persepolis, mingling because of golden Aphrodite

ATHENIAN GENEALOGIES (FR. 169-73)

Poseidon's Son Boutes

169 Eustathius on Homer's *Iliad*

They say that Boutes was Poseidon's son, as for example Hesiod in the *Catalogue*.

170 [224 MW] Pausanias 2.6.5

Ἡσίοδος γε...ἐποίησεν ὥς Ἐρεχθέως εἴη Σικυών.

171 [225 MW] Harpocratio M 20 p. 173 Keaney, p. 202.7 Dindorf

Μελίτη· ... δῆμός ἐστι τῆς Κεκροπίδος· κεκληῆσθαι δὲ φησι τὸν δῆμον Φιλόχορος ἐν τρίτῃ (FGrHist 328 F 27) ἀπὸ Μελίτης θυγατρὸς κατὰ μὲν Ἡσίοδον Μύρμηκος ...

172 [227* MW; *20 H] Herodian. π. μον. λέξ. p. 10 (II p. 915.22 Lentz)

Εὖμολπος Δόλιχός τε καὶ Ἴπποθόων μεγάλθυμος

173 [228 MW; *18 H] Schol. A Hom. *Il.* 14.119a (III p. 585.92–94 Erbse)

ιδὼν δ' ἱππηλάτα Κῆρυξ

Κῆρυξ Bekker.

174 [231 MW; *21 H] Schol. Ap. Rhod. 1.824 (p. 71.8 Wendel)

θεσσάμενος γενεὴν Κλεοδαίου κυδαλίμοιο

CATALOGUE OF WOMEN

Erechtheus' Son Sicyon

- 170 Pausanias, *Description of Greece*
Hesiod for one ... wrote that Sicyon was Erechtheus' son.

Myrmex's Daughter Melite

- 171 Harpocration, *Lexicon of the Ten Orators*
Melite: ... a deme of Cecropis. Philochorus in book 3 says that the deme is named from Melite, the daughter of Myrmex according to Hesiod ...

Three Eleusinian Heroes

- 172 Herodian, *On Anomalous Words*
Eumolpus and Dolichus and great-spirited Hippothoon

Ceryx

- 173 Scholium on Homer's *Iliad*
The horseman Ceryx, seeing

THE DESCENDANTS OF HERACLES (FR. 174–75)

The Son of Hyllus, Heracles' Son by Deianeira: Cleodaeus, and His Son Aristomachus

- 174 Scholium on Apollonius Rhodius' *Argonautica*
supplicating the offspring of renowned Cleodaeus

HESIOD

175 [232 MW] Schol. Pind. Ol. 7.42 (I pp. 210.28-211.3 Drachmann) “ Ἀστυδαμείας”

καὶ Ἡσίοδος δὲ Ἀστυδάμειαν αὐτὴν φησι...⁷⁰ ἣν δὲ Φύλαντος θυγάτηρ...ἐνταῦθα δὲ Ἀμύντορος αὐτὴν φησιν ὁ Πίνδαρος, Ἡσίοδος δὲ καὶ Σιμωνίδης (Fr. 554 Page) Ὀρμένου.

176 [235 MW; 112 H] *Etymol. Gen. et Gud.* (Reitzenstein, *Gesch. der griech. Etymologica* p. 161.4), *Etymol. Magn.* s.v. Ἰλεύς

Ἰλέα, τὸν ῥ' ἐφίλησεν ἄναξ Διὸς υἱὸς Ἀπόλλων
καὶ οἱ τοῦτ' ὀνόμην' ὄνομ' ἔμμεναι, οὐνεκα νύμφην
εὐρόμενος Ἰλεων μίχθη ἐρατῇ φιλότῃτι
ἥματι τῷ, ὅτε τείχος ἐνδμήτοιο πόλῃος
ὑψηλὸν ποίησε Ποσειδάων καὶ Ἀπόλλων

177 [236 MW; 124 H] Choeroboscus in Theodos. *Canones* (I p. 123.22 Hilgard)

ἡ δὲ Θόαν τέκεν υἱόν

178 [237 MW] Schol. Theocrit. 16.49 (p. 328.12 Wendel) “θῆλυν ἀπὸ χροιᾶς Κύκνον”

Ἡσίοδος δὲ τὴν κεφαλὴν ἔχειν αὐτόν φησι λευκὴν⁷¹

⁷⁰ Cf. Fr. 280.

⁷¹ Ileus' name is derived from the nymph's graciousness (Ἰλεων) and is linked with one of the names of the city of Troy, Ilion.

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*Astydamea, With Whom Heracles
Begot Tlepolemus*

175 Scholium on Pindar's *Olympians*

"Astydamea": and Hesiod too says that she was Astydamea ... She was the daughter of Phylas ... Pindar says there that she was Amyntor's daughter, but Hesiod and Simonides say she was Ormenus'.

*Apollo, Father of Ileus
(the Father of Locrian Ajax)*

176 The *Etymologicum Genuinum* and *Etymologicum Gudianum*, the *Etymologicum Magnum*

Ileus,⁷⁰ whom lord Apollo, Zeus' son, loved;
and he named him this name,⁷¹ since he had found the
nymph

gracious and had mingled with her in loving desire
on that day when Poseidon and Apollo made
the lofty walls of the well-built city.

5

The Birth of Thoas

177 Georgius Choeroboscus on Theodosius' *Canons*
she bore a son, Thoas

Cycnus

178 Scholium on Theocritus' *Idylls*

"Cycnus, female by his appearance": Hesiod says that he

διὸ καὶ ταύτης τῆς κλήσεως ἔτυχεν.

179 [239 MW; 116 H] Athenaeus 10.32 p. 428c

διὸ καὶ Ἡσίοδος ἐν ταῖς Ἡοίαις εἶπεν·

οἷα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος.
ὅστις ἄδην πίνῃ, οἶνος δέ οἱ ἔπλετο μάργος,
σὺν δὲ πόδας χεῖράς τε δέει γλῶσσάν τε νόον τε
δεσμοῖς ἀφράστοισι, φιλεῖ δέ ἐ μαλθακὸς ὕπνος

180 [238 MW] Schol. Hom. *Od.* 9.198 (II pp. 421.33-422.4 Dindorf)

ταῦτα σημειοῦνταί τινες πρὸς τὸ μὴ παραδιδόναι
Ὅμηρον Διόνυσον οἴνου εὐρετήν, τὸν δὲ Μάρωνα οὐ
Διονύσου ἀλλ' Ἀπόλλωνος ἱερέα ... ἢ δ' ἀπότασις πρὸς
Ἡσίοδον λέγοντα τὸν Μάρωνα εἶναι <Εὐάνθους τοῦ>
Οἰνοπίωνος τοῦ Διονύσου.

<Εὐάνθους τοῦ> Sittl

181 [240 MW; 115 H] Schol. Soph. *Trach.* 1167 (p. 344 Papageorgios) “Σελλῶν”; 1 + 5: Strabo 7.7.10

τὴν γὰρ χώραν οὕτως Ἡσίοδος ὀνομάζει ἐν Ἡοίαις
λέγων οὕτως·

⁷² Cycnus' name means “swan.”

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had a white head; for this reason he acquired this appellation.⁷²

The Gifts of Dionysus

179 Athenaeus, *Scholars at Dinner*

For this reason, Hesiod too said in the *Ehoiai*:

Such as Dionysus gave to men as a delight and as a
burden.
Whoever drinks his fill, the wine becomes maddening
for him,
it binds together his feet and his hands and his
tongue and his mind
with invisible bonds, and soft sleep loves him.

Descendants of Dionysus

180 Scholium on Homer's *Odyssey*

Some people mark this line (i.e. *Od.* 9.198) with a critical sign, since Homer does not report that Dionysus was the discoverer of wine and since Maron was the priest not of Dionysus but of Apollo ... The reference is to Hesiod, who says that Maron was the son <of Euanthes the son> of Oinopion, the son of Dionysus.

Dodona

181 Scholium on Sophocles' *Trachinian Women*; 1, 5: Strabo, *Geography*

"Selli": Hesiod names the place this way (i.e. Hellopia) in the *Ehoiai*, speaking in this way:

HESIOD

- ἔστι τις Ἑλλοπίη πολυλήϊος ἥδ' εὐλείμων
 ἀφνειὴ μήλοισι καὶ εἰλιπόδεσσι βόεσσιν·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται
 πολλοὶ ἀπειρέσιοι φῦλα θνητῶν ἀνθρώπων·
 5 ἔνθα δὲ Δωδώνη τις ἐπ' ἐσχατιῇ πεπόλιστα·
 τὴν δὲ Ζεὺς ἐφίλησε καὶ ὃν χρηστήριον εἶναι
 τίμιον ἀνθρώποις <
 > ναῖον δ' ἐν πυθμένι φηγοῦ·
 ἔνθεν ἐπιχθόνιοι μαντήϊα πάντα φέρονται.
 10 ὃς δὴ κείθι μολὼν θεὸν ἄμβροτον ἐξερεεῖνη
 δῶρα φέρων <τ' > ἔλθησι σὺν οἰωνοῖς ἀγαθοῖσιν

182 [180 MW; 111 H] P. Oxy. 2503

-]εἰο.[]...ο.[
][.]λεων ὡς εἴ θ' ἐὼν νιὸ[ν
 πυ]ροφόρου Ἀσίης ἔδος[
 μηλ]οβότους Ἑρμον πάρα δ[ινήεντα
 5ά]ρδανος ἦγετ' ἐὺς παῖς [
].. Βροτέας δαΐφρονος[
]οτ[.]ρων καλλιπλοκαμ[
 χρυσὸν τι]μήεντα καὶ ἵππων ξαν[θὰ κάρηνα
 εἰλιποδῶ]ν τε βοῶν ἀγέλας καὶ πώ[εα μῆλων
 10]εῖνεκ' ἄρ' εἶδει ἐκαίνυτο [φῦλα γυναικῶν
 ἥ οἱ γείνατ]ο παῖδας ὁμὸν λέχος εἰς[αναβᾶσα

CATALOGUE OF WOMEN

There is a certain Hellopia, with its many cornfields
and meadows,
rich in sheep and rolling-footed cattle;
in it dwell men with many sheep and many oxen,
many of them, countless, tribes of mortal human
beings.

There is a certain city, Dodona, built at the edge;
Zeus loved it, and that it be his oracular seat,
honored by men < built in the stump of an oak tree;

from there, those who live on the earth bring back all the oracles.

Whoever going there asks the immortal god,
and comes bringing gifts with good bird-omens

Dardanus or Iardanus?

182 *Oxyrhynchus papyrus*

] as if his own son
] seat of wheat-bearing Asia [
] sheep-grazed, beside the [eddy] Hermus,
] rdanus led off, the good son of [
] of valorous Broteas [
] beautiful-haired [
]

costly [gold] and the blond [heads of] horses
and herds of [rolling-footed] oxen and flocks [of sheep
] because in beauty she surpassed the [tribe of
women. 10

She bore him] sons, going up into the shared marriage-bed

HESIOD

..... ..] Πανδίων' ἐν ὑψηλοῖσι δό[μοισι
 κούρην τ' α]ἰδοίην ἐλικώπιδα καλ[λιπάρηον
] ἧ εἶδος ἐρήρ[ι]στ' ἀθανάτ[ησι
 15 τὴν μέν ῥ' ἵπποι]σιν τε καὶ ἄρμασ[ι κολλητοῖσι
ἐυμ]μελίσθας θαλερὴν[
]μητριον[
].αιν[
]κον[
 20]κλ[

3-4 Lobel 5 init. Δάρδανος Lobel, Ἰάρδανος Casanova
 fin. Ἡλεκτρυνώνης MW 8 Lobel 9 init. Casanova,
 fin. Lobel 10-11 Lobel 13 init. Lobel, fin. West
 15 init. West, fin. Lobel 16 Lobel

183 [41 MW; *23 H] Ps. Herodian. *Philet.* 242 (p. 66
 Dain)

ἐγὼ δ' ἐξ ἀγρόθεν ἦκω

184 [242 MW; *28 H] Comm. in Antimachum Coloph.
 P. Mediol. 17 col. II 32 (p. 83 Wyss = p. 442 Matthews)

ἐ[ν δ'] ἄρα κούραις

δ[έξ]ατο

CATALOGUE OF WOMEN

] Pandion in the lofty houses
and a reverend [maiden], quick-eyed, beautiful-cheeked,
] who contended in beauty with the
immortal goddesses.

Her with horses and closely-joined chariots
] well-armed with ashen spear, her the vigorous [

15

(traces of 4 lines)

FRAGMENTS ABOUT
UNIDENTIFIED MYTHS

183 Pseudo-Herodian, *Philetaerus*

I have come from the countryside

184 Anonymous commentary on Antimachus of
Colophon

He ordered the girls

ΜΕΓΑΛΑΙ ΗΟΙΑΙ

185 [246 MW] Paus. 2.16.4, de Mycene

ταύτην εἶναι θυγατέρα Ἰνάχου, γυναῖκα δὲ Ἀρέστο-
ρος τὰ ἔπη λέγει ἃ δὴ Ἕλληνες καλοῦσιν Ἡοίας
μεγάλας.

186 [247 MW] Paus. 2.26.2

κατὰ . . . τὰ ἔπη τὰς μεγάλας Ἡοίας ἦν Ἐπιδαύρῳ
πατὴρ Ἄργος ὁ Διός.

187a, b [248, 249 MW; Meg 10, 11 H]

(a) Anon. Comm. in Aristot. *Eth. Nic.* 3.7 (Comm. in
Aristot. Graec. XX p. 155.5–7 Heylbut)

Ἡσίοδος. . ἐν ταῖς μεγάλαις Ἡοίαις τὴν Ἀλκμήνην
ποιῶν πρὸς τὸν Ἡρακλέα λέγουσαν

ὦ τέκος, ἦ μάλα δὴ σε πονηρότατον καὶ ἄριστον
Ζεὺς τέκνωσε πατὴρ

¹ The adjective can also mean “the worst.”

OTHER FRAGMENTS

GREAT EHOIAI

Inachus' Daughter Mycene

185 Pausanias, *Description of Greece*

That she (i.e. Mycene) is the daughter of Inachus and the wife of Arestor is said by the epic poem which the Greeks call the *Great Ehoiai*.

Zeus' Son Argus, Father of Epidaurus

186 Pausanias, *Description of Greece*

According . . . to the epic poem, the *Great Ehoiai*, Epidaurus' father was Argus, the son of Zeus.

Fragments Relating to Heracles (Fr. 187–91)

187a, b Anonymous commentary on Aristotle's *Nicomachean Ethics*

(a) Hesiod . . . in the *Great Ehoiai* has Alcmene say to Heracles,

Oh my child, in very truth you are the most toilsome¹
and the best
whom father Zeus has begotten

HESIOD

(b) idem (Comm. in Aristot. Graec. XX p. 155.7-8 Heyl.
but)

καὶ πάλιν·

αἱ Μοῖραί σε πονηρότατον καὶ ἄριστον

188 [250 MW] Schol. Pind. *Isthm.* 6.53 (III p. 255.19-22 Drachmann) “τὸν μὲν ἐν ῥινῶ λέοντος στάντα (scil. Ἑρακλέα) κελήσατο (sc. Τελαμών)”.

εἰληπται δὲ ἐκ τῶν μεγάλων Ἑοιῶν ἡ ἱστορία· ἐκεῖ γὰρ εὐρίσκεται ἐπιξενούμενος ὁ Ἑρακλῆς τῷ Τελαμῶνι καὶ ἐμβαίνων τῇ δορᾷ καὶ εὐχόμενος οὕτως, καὶ ὁ διόπομπος αἰετός, ἀφ’ οὗ τὴν προσωνυμίαν ἔλαβεν Αἴας.

189a, b [251(a), (b) MW; Meg 12 H]

(a) P. Oxy. 2498

ἡ τέκ’ Ἀρισταίχμ[ην τε καὶ Εὐαίχμην ῥοδόπηχυν.
τὰς δ’ αὖ Βουτίδαι[ἀγάγοντο

Κήϋκος ποτὶ δῶ[μα φιλοπτολέμου βασιλῆος
ἦτοι Π[ο]ϋ[λ]υκόω[ν μὲν Ἀρισταίχμην τανύπεπλον

5 ἦγαγε[θ’] ἵπποις[ίν τε καὶ ἄρμασι κολλητοῖσιν.

ἡ δέ οἱ ἐν μεγάρ[οις θεοείκελα γείνατο τέκνα
Δηϊμαχον Στέφανό[ν τε

τὴν δὲ Πολυκρεΐ[ων θαλερὴν ποιήσατ’ ἄκοιτιν
Εὐαίχμην, ἡ εἶδε[ι ἐκαίνυτο φύλα γυναικῶν.

10 τὴν δ’ ἄρα Χαιρεσί[λαος

OTHER FRAGMENTS

(b) and again:
 the Destinies (scil. have made) you the most
 toilsome¹ and the best

188 Scholium on Pindar's *Isthmians*
 "He (i.e. Telamon) bade him (i.e. Heracles), who was
 standing in his lion's skin": The story is taken from the
Great Ehoiai. For there one can find Heracles as Tela-
 mon's guest and standing on a (i.e. lion's) skin and praying
 in this way, and the messenger from Zeus, an eagle, from
 which Ajax took his name.²

The Daughters of Heracles' Son Hyllus

189

(a) Oxyrhynchus papyrus

she bore Aristaechme [and rosy-armed Euaechme.
 Them the sons of Boutas [led off
 to the mansion of Ceyx, [the war-loving king;
 Polycoon led off [long-robed Aristaechme,
 with his horses and [closely-joined chariots. 5
 She [bore] him in the halls [god-like children
 Deimachus and Stephanus [
 And Polycreon [made his vigorous wife
 Euaechme, who in beauty [surpassed the tribe of
 women.
 And Chaeresilaus [10

¹ The adjective can also mean "the worst." ² Ajax's
 name (Αἴας) is derived here from the word for eagle (αἰετός).

HESIOD

Ἰασίδης [ἴ]πποις[ι καὶ ἄρμασι κολλητοῖσι

1-4 West

5-6 Lobel

7-8 West

9-11 Lobel

(b) Paus. 4.2.1

πυθέσθαι δὲ σπουδῇ πάνυ ἐβελήσας οἷτινες παῖδες
Πολυκάονι ἐγένοντο ἐκ Μεσσήνης, ἐπελεξάμην τὰς τε
Ἡοίας καλουμένας καὶ τὰ ἔπη τὰ Ναυπάκτια, πρὸς δὲ
αὐτοῖς ὅποσα Κιναίθων καὶ Ἄσιος ἐγενεαλόγησαν. οὐ
μὲν ἔς γε ταῦτα ἦν σφισιν οὐδὲν πεποιημένον, ἀλλὰ
Ἐλλου μὲν τοῦ Ἡρακλέους θυγατρὶ Εὐαίχμη συνοι-
κῆσαι Πολυκάονα υἱὸν Βούτου λεγούσας τὰς μεγάλας
οἶδα Ἡοίας· τὰ δὲ ἐς τὸν Μεσσήνης ἄνδρα καὶ τὰ ἐς
αὐτὴν Μεσσήνην παρεῖται σφισι.

190 [252 MW; Meg 13 H] Paus. 9.40.6

τὸ δὲ νῦν τοῖς Χαιρωνεῦσιν ὄνομα γεγονέναι (scil.
λέγουσιν) ἀπὸ Χαίρωνος, ὃν Ἀπόλλωνός φασιν εἶναι,
μητέρα δὲ αὐτοῦ Θηρῶ τὴν Φύλαντος εἶναι. μαρτυρεῖ
δὲ καὶ ὁ τὰ ἔπη τὰς μεγάλας Ἡοίας ποιήσας·

Φύλας δ' ὥπνιεν κούρην κλειτοῦ Ἰολάου
Λειπεφίλην, ἣ εἶδος Ὀλυμπιάδεσσιν <ἔριζεν>.

† Ἰππότην δέ οἱ υἱὸν ἐνὶ μεγάροισιν ἔτικτε
Θηρῶ τ' εὐειδέα ἱκέλην φαέεσσι σελήνης.

5 Θηρῶ δ' Ἀπόλλωνος ἐν ἀγκοῖνῃσι πεσοῦσα
γείνατο Χαίρωνος κρατερόν μένος ἵπποδάμοιο

2 ἔριζεν add. West

OTHER FRAGMENTS

Iasius' son, with horses [and closely-joined chariots

(b) Pausanias, *Description of Greece*

Since I was very eager to find out who Polycaon's sons by Messene were, I read the so-called *Ehoiai* and the *Naupactia* epic, and besides these all the genealogical poetry of Cinaethon and Asius. However, on this question they wrote nothing at all. But I do know that the *Great Ehoiai* says that Polycaon, the son of Boutas, married Euaechme, the daughter of Heracles' son Hyllus; but it leaves out Messene's husband and Messene herself.

*Phylas, Husband of Heracles' Nephew Iolaus and
Father of Thero, Who Bore Chaeron to Apollo*

190 Pausanias, *Description of Greece*

(They say that) the new name of Chaeronia comes from Chaeron, who they say was Apollo's son, while his mother was Thero, the daughter of Phylas. The author of the *Great Ehoiai* testifies to this too, writing,

Phylas married glorious Iolaus' daughter,
Leipephile, who <contended> in beauty with the
Olympian goddesses.

She bore him a son, †Hippotes, in the halls,
and fair-formed Thero, like the beams of the moon.
And Thero, falling into Apollo's arms,
bore the mighty strength of horse-taming Chaeron.

5

191a, b, c [253 MW; Meg 14 H]

(a) Schol. Pind. *Pyth.* 4.36c (II p. 102.16–20 Drachmann), de Euphemo Argonauta

ὁ δὲ Ἀσκληπιάδης τὰ ἐν ταῖς μεγάλαις Ἑοίαις
παρατίθεται·

ἢ οἷη Τρίη πυκινόφρων Μηκιονίκη,
ἢ τέκεν Εὐφημον γαιήοχῳ Ἐννοσιγαίῳ
μιχθείσ' ἐν φιλότῃ πολυχρύσου Ἀφροδίτης

(b) Schol. Pind. *Pyth.* 4.15b (II p. 99.1–2 Drachmann)

ὁ δὲ Εὐφημος γίνεται παῖς Ποσειδῶνος καὶ Μηκιονί-
κης τῆς Εὐρώτα θυγατρὸς, ὃς ἔγημε θυγατέρα Ἀλκ-
μήνης Λαονόμην.

(c) Schol. Pind. *Pyth.* 4.79b (II p. 108.7–9 Drachmann)

γυναῖκα δὲ ἔσχευ ὁ Εὐφημος Λαονόμην Ἡρακλέους
ἀδελφήν, Ἀμφιτρύωνος θυγατέρα καὶ Ἀλκμήνης.

192 [254 MW] Schol. Ap. Rhod. 2.178 (p. 141.12–15 Wendel)

πεπηρῶσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν μεγάλαις
Ἑοίαις, ὅτι Φρίξῳ τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῷ γ'
Καταλόγῳ, ἐπειδὴ τὸν μακρὸν χρόνον τῆς ὄψεως προ-
έκρινεν.

OTHER FRAGMENTS

Heracles' Sister Laonome, Wife of Euphemus

191a, b, c³ Scholia on Pindar's *Pythians*⁴

(a) Asclepiades⁵ cites this in the *Great Ehoiai*:

Or like her: at Hyria, shrewd-spirited Mecionice,
who bore Euphemus to the earth-holding Earth-
shaker
mingling in golden Aphrodite's love

(b) Euphemus is born as the son of Poseidon and Eurotas' daughter Mecionice; he married Alcmene's daughter Laonome.

(c) Euphemus had as wife Heracles' sister Laonome, the daughter of Amphitryon and Alcmene.

Fragments Relating to Phrixus (Fr. 192–94)

192 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod says in the *Great Ehoiai* that Phineus was blinded because he indicated the way to Phrixus, but in the third book of the *Catalogue* (Fr. 105) he says it was because he preferred a long lifetime to sight.

³ Cf. Fr. 157.

⁴ The Pindaric passage tells of the Argonaut Euphemus.

⁵ Either Asclepiades of Tragilus (*FGrHist* 12) or Asclepiades of Myrleia (*FGrHist* 697, so Jacoby).

HESIOD

193 [255 MW] Schol. Ap. Rhod. 2.1122 (p. 206.21-22 Wendel) “Ἄργος”

εἰς τῶν Φρίξου παίδων οὗτος. τούτου δὲ Ἡρόδωρος (FGrHist 31 F 39) φησιν ἐκ Χαλκιόπης τῆς Αἰήτου θυγατρὸς, Ἀκουσίλαος (FGrHist 2 F 38) δὲ καὶ Ἡσίοδος ἐν ταῖς μεγάλαις Ἠοίαις φασὶν ἐξ Ἰοφώσσης τῆς Αἰήτου. καὶ οὗτος μὲν φησιν αὐτοὺς τέσσαρας, Ἄργον Φρόντιν Μέλανα Κυτίσωρον, Ἐπιμενίδης (FGrHist 457 F 12; 3 B 12 DK) δὲ πέμπτον προστίθεται Πρέσβωνα.

194a, b [256 MW]

(a) Antoninus Liberalis 23, Βάπτος

Ἄργου τοῦ Φρίξου καὶ Περιμήλης τῆς Ἀδμήτου θυγατρὸς ἐγένετο Μάγνης. οὗτος ὤκησεν ἐγγὺς Θεσσαλίας, καὶ τὴν γῆν ταύτην ἀπ’ αὐτοῦ Μαγνησίαν προσηγόρευσαν οἱ ἄνθρωποι.

(b) Schol. ad loc.

ἱστορεῖ Νίκανδρος Ἑτεροιοιμένων α’ (Fr. 40 Schneider) καὶ Ἡσίοδος ἐν μεγάλαις Ἠοίαις καὶ Διδύμαχος Μεταμορφώσεων γ’ (SH 378A) καὶ Ἀντίγονος ἐν ταῖς Ἀλλοιώσεσι (SH 50) καὶ Ἀπολλώνιος ὁ Ῥόδιος ἐν ἐπιγράμμασιν, ὥς φησι Πάμφιλος ἐν α’.

OTHER FRAGMENTS

193 Scholium on Apollonius Rhodius' *Argonautica*
"Argus": This was one of the sons of Phrixus. Herodorus says their mother was Aeetes' daughter Chalciope, Acusilaus and Hesiod in the *Great Ehoiai* say she was Aeetes' daughter Iophossa. And he⁶ says there were four of them, Argus, Phrontis, Melas, and Cytisorus, while Epimenides adds a fifth, Presbon.

194a, b

(a) Antoninus Liberalis, *Collection of Metamorphoses*

From Phrixus' son Argus and Admetus' daughter Perimele was born Magnes. He dwelt near Thessaly, and human beings called that land Magnesia because of him.

(b) Scholium on this passage

The story is told by Nicander in *Transmutations* book 1, and Hesiod in the *Great Ehoiai*, and Didymachus in *Metamorphoses* book 3, and Antigonus (i.e. of Carystus) in *Transformations*, and Apollonius Rhodius in his epigrams, as Pamphilus says in book 1.

⁶ It is uncertain whether this refers to the author of the *Great Ehoiai* or to the author of the passage under discussion, Apollonius Rhodius.

195 [257 MW; Meg 15 H] Paus. 9.36.7

Ἰήττου δὲ ἐποιήσατο μνήμην καὶ ὁ τὰ ἔπη συνθεὶς αἰ
μεγάλας Ἡοίας καλοῦσιν Ἕλληνες.

Ἰηττος δὲ Μόλουρον Ἀρίσβαντος φίλον υἱὸν
κτείνας ἐν μεγάροις εὐνῆς ἔνεχ' ἧς ἀλόχοιο
οἶκον ἀποπρολιπὼν φεύγ' Ἀργεος ἵπποβότου,
ἵξεν δ' Ὀρχομενὸν Μιννῆιον· καί μιν ὃ γ' ἦρως
5 δέξατο καὶ κτεάνων μοῖραν πόρεν ὥς ἐπιεικές

196 [258 MW] Paus. 2.2.3

πεποιήται δὲ ἐν Ἡοίαις μεγάλαις Οἰβάλου θυγατέρα
εἶναι Πειρήνην.

197a, b [259(a) MW]

(a) Paus. 6.21.10

ἀπέθανον δὲ ὑπὸ τοῦ Οἰνομάου κατὰ τὰ ἔπη τὰς
μεγάλας Ἡοίας Ἀλκάθους ὁ Πορθάονος, δεύτερος
οὗτος ἐπὶ τῷ Μάρμακι, μετὰ δὲ Ἀλκάθουν Εὐρύαλος
καὶ Εὐρύμαχός τε καὶ Κρόταλος. τούτων μὲν οὖν
γονέας τε καὶ πατρίδας οὐχ οἶά τε ἦν πνθέσθαι μοι.

OTHER FRAGMENTS

Hyettus Slays the Adulterous Molurus

195 Pausanias, *Description of Greece*

The author of the epic poem which the Greeks call the *Great Ehoiai* also mentioned Hyettus:

Hyettus, after killing Arisbas' dear son Molurus
in the halls on account of his wife's bed,
left his house and fled from horse-grazed Argos,
and came to Minyan Orchomenus; and the hero
received him and gave him a share of his wealth, as is 5
fitting.

Peirene, Daughter of Oebalus

196 Pausanias, *Description of Greece*

It is written in the *Great Ehoiai* that Peirene was the daughter of Oebalus.

The Suitors for Hippodamea Slain by Oenomaus

197

(a) Pausanias, *Description of Greece*

According to the epic, the *Great Ehoiai*, Porthaon's son Alcathous died at the hands of Oenomaus, second after Marmax, and after Alcathous Euryalus and Eurymachus and Crotalus. It was not possible for me to find out their parents and homelands.

(b) Schol. Pind. Ol. 1.127b (I p. 45.11–16 Drachmann)
 “τρεῖς τε καὶ δέκ’ ἄνδρας ὀλέσας”

οἱ ἀναιρεθέντες οὗτοί εἰσιν· Μέρμυξ, Ἰππύκλῆς,
 Πέλοψ ὁ Ὀπούντιος, Ἀκαρνάν, Εὐρύμαχος, Εὐρύπ-
 χος, Αὐτομέδων, Λάσιος, Χάλκων, Τρικόρωνος, Ἀλ-
 κάθους ὁ Πορθάονος, Ἀριστόμαχος, Κρόκαλος. τούτων
 τῷ ἀριθμῷ τῶν ἀπολομένων μνηστήρων καὶ Ἡσίοδος
 καὶ Ἐπιμενίδης (FGrHist 457 F 14, 3 B 17 DK) μαρτυ-
 ρεῖ.

198 [260 MW] Schol. Ap. Rhod. 4.58 (pp. 264.16–265.1
 Wendel)

ἐν δὲ ταῖς μεγάλαις Ἑοίαις λέγεται τὸν Ἐνδυμίωνα
 ἀνενεχθῆναι ὑπὸ τοῦ Διὸς εἰς οὐρανόν, ἔρασθέντα δὲ
 Ἥρας εἰδῶλῳ παραλογισθῆναι νεφέλης, καὶ διὰ τὸν
 ἔρωτα ἐκβληθέντα κατελθεῖν εἰς Αἶδου.

199a, b [261 MW]

(a) Schol. Ap. Rhod. 1.118–21 (p. 17.5–11 Wendel)

ἐν δὲ ταῖς μεγάλαις Ἑοίαις λέγεται, ὥς ἄρα Μελάμ-
 πους φίλτατος ὦν τῷ Ἀπόλλωνι ἀποδημήσας κατέ-
 λυσε παρὰ Πολυφόντῃ. βοὸς δὲ αὐτῷ τεθυμένον, δρά-
 κοντος ἀνερπύσαντος παρὰ τὸ θῦμα, διαφθεῖραι αὐτὸν
 τοὺς θεράποντας τοῦ βασιλέως· τοῦ δὲ βασιλέως
 χαλεπήναντος τὸν Μελάμποδα λαβεῖν καὶ θάψαι, τὰ

OTHER FRAGMENTS

(b) Scholium on Pindar's *Olympians*

"having destroyed thirteen men": those who were killed were the following: Mermnes, Hippothous, Pelops from Opous, Acarnan, Eurymachus, Eurylochus, Automedon, Lasius, Chalcon, Tricoronus, Alcathous the son of Porthaon, Aristomachus, Crocalus. Both Hesiod and Epimenides provide testimony that this was the number of suitors slain.

Endymion

198 Scholium on Apollonius Rhodius' *Argonautica*

In the *Great Ehoiai* it is said that Endymion was carried up by Zeus to heaven, but that he was seized by desire for Hera and was deceived by the phantom of a cloud, and that because of this desire he was thrown out and went down to Hades.

Melampus

199a, b Scholia on Apollonius Rhodius' *Argonautica*

(a) In the *Great Ehoiai* it is said that Melampus, who was very dear to Apollo, went abroad and stayed at the house of Polyphontes. While he was sacrificing an ox, a serpent glided up beside the sacrifice, and the king's servants killed it. Despite the king's anger, Melampus took it and buried

δὲ τούτου ἔγγονα τραφέντα ὑπὸ τούτου λείχων τὰ ὕστα
καὶ ἐμπνεῦσαι αὐτῷ τὴν μαντικήν.

(b) Schol. Ap. Rhod. 1.118–21, cod. P, p. 16 Brunck.
Schaefer

κλέπτοντα δὲ τὸν Μελάμποδα τὰς βούς τοῦ Ἰφίκλου
καὶ συλληφθέντα ὑπ' αὐτοῦ, ἐπειδὴ τὸ στέγος ἔμελλεν
ὅσον οὐπω πεσεῖσθαι τῆς οἰκίας, κατανενοηκότα ὑπὸ
μαντικῆς, ἐν δεσμωτηρίῳ κατεχόμενον, εἰπεῖν τῇ θε-
ραπαίνῃ τοῦ Ἰφίκλου. παρ' ἧς Ἰφικλος μαθὼν τὸ
πρόρρημα, αὐτός τε ἀπαλλάττεται τοῦ δεινοῦ, καὶ
Μελάμποδα αἰδεσθεὶς ἀπέλυσεν, ἐπιδούς αὐτῷ καὶ
τὰς βούς ἃς ἀφίκετο κλέψαι.

200 [262 MW] Schol. Ap. Rhod. 4.828 (p. 295.20–21
Wendel)

ἐν δὲ ταῖς μεγάλαις Ἡοίαις Φόρβαντος καὶ Ἑκάτης ἢ
Σκύλλα.

201 [363A MW] Philodemus *De pietate* B 7073–80 Ob-
bink

τῇ]ν Ἀθ[ηνᾶν] ...[ὁ τὰ]ς μεγάλας Ἡ[οίας ἀν]α-
γράψας.

OTHER FRAGMENTS

it. Its offspring, which he raised, licked his ears and inspired him with the gift of prophecy.

(b) When Melampus was stealing the cattle of Iphiclus he was caught by him; since he knew by his gift of prophecy, although he was confined in prison, that the roof of the building was going to fall down very soon, he said this to Iphiclus' serving woman. Iphiclus heard the prediction from her and himself escaped from the danger, and because of his veneration for Melampus he freed him and also gave him the cattle which he had come to steal.

Scylla

200 Scholium on Apollonius Rhodius' *Argonautica*

In the *Great Ehoiai*, Scylla is the daughter of Phorbas and Hecate.

Athena

201 Philodemus, *On Piety*

Athena []⁷ the man who wrote down the *Great Ehoiai*.

⁷ The lacuna is long enough to contain at least several words; but the fact that the sentences after the one cited here refer to Athena twice as "the same" indicates that Philodemus was referring to an account of Athena in the *Great Ehoiai* as well.

ΚΗΥΚΟΣ ΓΑΜΟΣ

202 [263 MW] Schol. Ap. Rhod. 1.1289 (p. 116.12-14 Wendel)

Ἡσιόδος ἐν τῷ Κήυκος γάμῳ ἐκβάντα φησὶν αὐτὸν ἐφ' ὕδατος ζήτησιν τῆς Μαγνησίας περὶ τὰς ἀπὸ τῆς ἀφείσεως αὐτοῦ Ἀφρετὰς καλουμένης ἀπολειφθῆναι.

203 [264* MW] Zenobius 2.19 (Corp. Paroem. Graec. I pp. 36.21-37.3)

αὐτόματοι δ' ἀγαθοὶ ἀγαθῶν ἐπὶ δαίτας ἵενται

οὕτως Ἡσιόδος ἐχρήσατο τῇ παροιμίᾳ, ὥς Ἡρακλέους ἐπιφροιτήσαντος ἐπὶ τὴν οἰκίαν Κήυκος τοῦ Τραχυρίου καὶ οὕτως εἰπόντος.

204a, b, c, d, e [266(a) (b) (c), 267 MW]

(a) P. Oxy. 2495 fr. 37

]οὔκ.[]..[
].πονεοντες[
]οὐ γὰρ ἄτερ τε[

THE WEDDING OF CEYX

202 Scholium on Apollonius Rhodius' *Argonautica*

Hesiod in the *Wedding of Ceyx* says that he (i.e. Heracles) disembarked (i.e. from the Argo) in order to look for water and was left behind in Magnesia near a place called Aphetac because of his desertion.⁸

203 Zenobius, Epitome of Didymus' and Lucillus Tarrhaeus' collections of proverbs

Of their own accord, good men hasten to the
banquets of good men

Hesiod used the proverb as follows: Heracles was going towards the house of Ceyx the Trachinian and said this.

204a, b, c, d, e

(a) *Oxyrhynchus Papyrus*

]

]

] for not without

⁸ The place name Aphetæ is here derived from ἀφίημι, “to dismiss or discharge.”

5

τρίποδάς τε ^{]σωσα}
^{τρα]}πέζας ^{]καθέδρας]}
^{]δ'} ἔχον αἴσας
^{]ων}

[αὐτὰρ ἐπεὶ δαιτὸς μὲν εἴσης] ἐξ ἔρον ἔντο
^[μητέρα μητρὸς] παισ]^{ιν} ἄγοντο
 10 [ἄζαλέην τε καὶ ὀπταλέην σφετέροισι] τέκεσσι
 [τεθνάναι][
^{νιφετ]}όν τε καὶ ὄμβ[ρον
 3 ἄτερ τε[West 5 τρίποδας Lobel καθέδρας deletum,
^{τρα]}πέζας ^{suprascriptum} 8-11 cf. fr. (c) 9 παισίν
 Lobel 11 νιφετ]όν West

(b) Athen. 2.32 p. 49b

Ἡσίοδος ἐν Κήνκος γάμῳ—κὰν γὰρ γραμματικῶν
 παῖδες ἀποξενῶσι τοῦ ποιητοῦ τὰ ἔπη ταῦτα, ἀλλ' ἐμοὶ
 δοκεῖ ἀρχαῖα εἶναι—τρίποδας τὰς τραπέζας φησί.
 (= Hesiodus T68)

(c) Pollux 6.83

ἦσαν δέ τινες “πρῶται” τράπεζαι καὶ “δεύτεραι” καὶ
 “τρίται”. καὶ “τρίποδες” μὲν ἐφ' ὧν ἔκειντο, καὶ ἔστι
 τοῦνομα παρ' Ἡσιόδῳ καὶ ἐν Τελμησσεῦσιν Ἀριστο-
 φάνους (Ar. fr. 545 K.-A.).

OTHER FRAGMENTS

and tripod] tables⁹ 5
] they had shares
]
 then when they had put away their desire for the equal
 banquet
] mother's mother [] they led [to the children, 10
 dry and roasted to their own children
 to die [snowstorm] and rainstorm

(b) Athenaeus, *Scholars at Dinner*

Hesiod in *The Wedding of Ceyx*—for even if the grammarians' slaves banish this epic from the poet, nonetheless to me it seems to be ancient—calls tables tripods. (= Hesiod T68)

(c) Pollux, *Onomasticon*

There were some “first” tables and “second” and “third” ones. And “tripods” upon which they (i.e. the tables) rested, and this is the term in Hesiod and in Aristophanes’ *Telmessians*.

⁹ In the papyrus, the word “seats” has been deleted and above it has been written “tables”.

(d) Trypho *De tropis* 23 (Rhet. Gr. III pp. 224-25; Spengel)

αἰνιγμά ἐστι φράσις διάνοιαν ἀποκεκρυμμένην καὶ
ἀσύνετον πειρωμένη ποιεῖν, ὡς τὰ παρ' Ἡσιόδου περὶ
τῆς κύλικος λεγόμενα.

μηδέ ποτ' οἰνοχόην τιθέμεν κρητῆρος ὑπερθεῖν
(Op. 744)

5 αὐτὰρ ἐπεὶ δαιτὸς μὲν εἴσης ἐξ ἔρον ἔντο, >
†“οἶον οὐ† μητέρα μητρὸς < παισὶν > ἄγοντο
< ἄζαλέην τε καὶ ὀπταλέην σφετέροισι τέκεσσι
τεθνάναι >

...“ἄζαλέην καὶ ὀπταλέην”, ἐπεὶ δοκεῖ πρῶτα μὲν ξη-
ραίνεσθαι, εἶτα ὀπτᾶσθαι. “σφετέροισι τέκεσσι”, τοῖς
ἑαυτοῦ τέκνοις, λέγει δὲ τοῖς ξένοις. τὸ δὲ “τεθνάναι”,
καθὸ δοκεῖ ἐκ τῆς ὕλης ἐκκεκόφθαι.

7-8 e.g. West

(e) Plutarch, *Quaest. conviv.* 8.8.4 p. 730e-f

καθάπερ οὖν τὸ πῦρ τὴν ὕλην, ἐξ ἧς ἀνήφθη, μητέρα
καὶ πατέρ' οὖσαν ἦσθιεν, ὡς ὁ τὸν Κήνκος γάμον εἰς
τὰ Ἡσιόδου παρεμβαλὼν εἶρηκεν... (= Hesiodus T67)

205 [268 MW] Schol. Hom. *Il.* 7.76 (II, p. 225.51 Erbse)

ἐν τῷ Κήν[κ]ος γάμῳ εἶρηται τὸ
ἀπάτωροι

OTHER FRAGMENTS

(d) Tryphon, *On Rhetorical Figures*

An enigma is an utterance which tries to make its meaning hidden and unintelligible, as for example what is said in Hesiod about the wine-cup:

And do not ever put the ladle on top of the wine-
bowl (*Works and Days* 744)

>

<

then when they had put away the desire for the equal 5
banquet
† mother's mother [] they led <to the children,>
<dry and roasted to their own children
to die.>

... "Dry and roasted," since it seems that first they are dried, then roasted. "To their own children," to their own children,¹⁰ he means to their guests. "To die," since it seems to have been cut out of the wood.

(e) Plutarch, *Table Talk*

Just as the fire devours the wood out of which it has been kindled and which is its mother and father, as the man who interpolated *The Wedding of Ceyx* into Hesiod's works said . . . (= Hesiod T67)

205 Scholium on Homer's *Iliad*

In *The Wedding of Ceyx* it is said,

fatherless ones

¹⁰ In the Greek original, these words provide a prose paraphrase for the poetic citation.

HESIOD

ΜΕΛΑΜΠΟΔΙΑ

206 [270 MW] Schol. A Hephaest. p. 109.4-6 Cons.
bruch

πίσσης τε δνοφερῆς καὶ κέδρου νηλεί καπνῶ

207 [271 MW] Athen. 11.99 p. 498a-b

Ἡσίοδος δ' ἐν δευτέρῳ Μελαμποδίας. . λέγει·

*τῷ δὲ Μάρης θοὸς ἄγγελος ἦλθε δι' οἴκου,
πλήσας δ' ἀργύρεον σκύφον φέρε, δῶκε δ'
ἄνακτι*

208 [272 MW] Athen. 11.99 p. 498b

καὶ πάλιν·

*καὶ τότε μάντις μὲν δεσμὸν βοὸς αἴνυντο χερσίν,
Ἴφικλος δ' ἐπὶ νῶτ' ἐπεμαίετο· τῷ δ' ἐπ' ὀπισθεν
σκύφον ἔχων ἐτέρη, ἐτέρη δὲ σκῆπτρον αἰέρας
ἔστειχεν Φύλακος καὶ ἐνὶ δμῶεσσιν ἔειπεν*

209 [274 MW] Athen. 2.13 p. 40f

ἡδύ ἐστιν

*ἐν δαιτὶ καὶ εἰλαπίνῃ τεθαλύη
τέρπεσθαι μύθοισιν, ἐπὴν δαιτὸς κορέσωνται,*

Ἡσίοδος ἐν τῇ Μελαμποδία φησίν.

OTHER FRAGMENTS

THE MELAMPODIA

206 Scholium on Hephaestion's *Handbook*
with the pitiless smoke of dark pitch and cedar

207 Athenaeus, *Scholars at Dinner*

Hesiod in book 2 of the *Melampodia* . . . says,

to him, Mares the swift messenger came
through the house,
brought a silver cup he had filled, and gave it to the
lord

208 Athenaeus, *Scholars at Dinner*

and again,

and then the seer¹¹ took the ox's halter with his
hands,
and Iphiclus laid a hand on its back; and behind him,
holding a cup with one hand and with the other
lifting a scepter
Phylacus walked and said to the slaves

209 Athenaeus, *Scholars at Dinner*

it is sweet

in the feast and blooming banquet
to take pleasure in stories, when they have their fill of
the feast,

Hesiod says in the *Melampodia*.

¹¹ Or a proper name, Mantes.

210 [273 MW] Clemens Strom. 6.2.26 (II p. 442.
Stählin)

Ἡσίοδος τε ἐπὶ τοῦ Μελάμποδος ποιεῖ
ἡδὺ δὲ καὶ τὸ πυθέσθαι, ὅσα θνητοῖσιν ἔνιμα
ἀθάνατοι, δειλῶν τε καὶ ἐσθλῶν τέκμαρ ἑναργές

211a, b [275 MW]

(a) Ps. Apollod. *Bibl.* 3 [69–72] 6.7 (p. 126–28 Wagner)

ἦν δὲ παρὰ Θηβαίοις μάντις Τειρεσίας. . . Ἡσίοδος δὲ
φησιν ὅτι θεασάμενος περὶ Κυλλήνην ὄφεις συνουσι-
άζοντας καὶ τούτους τρώσας ἐγένετο ἐξ ἀνδρὸς γυνή,
πάλιν δὲ τοὺς αὐτοὺς ὄφεις παρατηρήσας συνουσι-
άζοντας ἐγένετο ἀνὴρ. διόπερ Ἥρα καὶ Ζεὺς ἀμφι-
σβητοῦντες πότερον τὰς γυναῖκας ἢ τοὺς ἀνδρας
ἦδεσθαι μᾶλλον ἐν ταῖς συνουσίαις συμβαίνοι, τοῦ-
τον ἀνέκριναν. ὁ δὲ ἔφη δεκαεννέα μοιρῶν περὶ τὰς
συνουσίας οὐσῶν τὰς μὲν ἐννέα ἀνδρας ἦδεσθαι, τὰς
δὲ δέκα γυναῖκας. ὅθεν Ἥρα μὲν αὐτὸν ἐτύφλωσε,
Ζεὺς δὲ τὴν μαντικὴν αὐτῷ ἔδωκεν. τὸ ὑπὸ Τειρεσίου
λεχθὲν πρὸς Δία καὶ Ἥραν

οἷην μὲν μοῖραν δέκα μοιρέων τέρπεται ἀνὴρ,
τὰς δὲ δέκ' ἐμπίπλησι γυνὴ τέρπουσα νόημα.

ἐγένετο δὲ καὶ πολυχρόνιος.

OTHER FRAGMENTS

210 Clement of Alexandria, *Miscellanies*

and Hesiod writes about Melampus,

and it is sweet too to learn the clear distinguishing
mark
of bad and good things that the immortals have
assigned to mortals¹²

211a, b

(a) Pseudo-Apollodorus, *Library*

Among the Thebans there was a seer, Teiresias ... Hesiod says that after he saw snakes coupling on Mount Cyllene and injured them, he was changed from a man into a woman, and that he watched for the same snakes coupling again and was changed back into a man. For this reason, when Hera and Zeus were quarreling about whether the pleasure in sexual intercourse was greater for men or for women, they asked him. He said that if there are nineteen portions in sexual intercourse, men take pleasure in nine of them, women in ten. Hence Hera blinded him, but Zeus gave him the gift of prophecy. What was said by Teiresias to Zeus and Hera:

in only one portion out of ten portions a man has
delight,

but the ten a woman fills out, delighting her senses.¹³

He also became long-lived.

¹² Meineke suggested that this fragment should directly follow the preceding one.

¹³ The arithmetic in the poetic citation contradicts that in the prose story it is meant to illustrate; no one knows why.

(b) Schol. Lycophr. 683 (II, p. 226.19 Scheer)

ὥς ὁ τῆς Μελαμποδίας ποιητής·

ἐννέα μὲν μοίρας, δεκάτην δέ τε τέρπεται ἀνὴρ
τὰς δέκα δ' ἐμπίπλησι γυνὴ τέρπουσα νόημα.

1 μοῖραν ante τέρπεται codd., del. Schenkl

212 [276 MW] Tzetzes in Lycophr. 682 (II, p. 225.22 Scheer); Tzetzes *Schol. Exeg. Iliad. Proem*, p. 149.3 Hermann (= Papathomopoulos, p. 26)

νῦν δὲ τὸν Τειρεσίαν λέγει, ἐπειδὴ φασιν αὐτὸν ἐπτα
γενεὰς ζῆσαι· ...ὥς φησι καὶ ὁ Μελαμποδίας ποιητής·
παρεισάγει γὰρ τὸν Τειρεσίαν λέγοντα·

Ζεῦ πάτερ, εἴθε μοι εἴθ' ἦσσω μ' αἰῶνα βίοιο
ῶφελles δοῦναι καὶ ἴσα φρεσὶ μήδεα ἴδμεν
θνητοῖς ἀνθρώποις· νῦν δ' οὐδέ με τυτθὸν ἔτισας,
ὅς μακρόν γέ μ' ἔθηκας ἔχειν αἰῶνα βίοιο
5 ἐπτά τ' ἐπὶ ζῶειν γενεὰς μερόπων ἀνθρώπων

1 Ζεὺς Tz. in Lyc. εἴθ' ἦσσω μ' Tz. in Lyc.: εἴθ' ἦσσω μ' Tz. schol. exeg.: ἦσσον' ἔχειν Boissonade: εἴτ' ἴσόν τ' O. Schneider

2 ῶφελles Tz. in Lyc. δοῦναι καὶ ἴσα μήδεα Tz. in Lyc.: δοῦναι [.....] φρεσὶ μήδεα Tz. schol. exeg. 4 ὅς μακρόν γέ μ'

Rosbach: ὅς γε μακρόν με Tz. in Lyc.: μ]ακρόν γε Tz. schol. exeg.: ὅς γέ με μακρόν Boissonade 5 τ' Kinkel: μ' Tz.: δ'

Goettling ἐπὶ cod. γ¹: ἔτι codd. ceteri

OTHER FRAGMENTS

(b) Scholium on Lycophron's *Alexandra*

According to the poet of the *Melampodia*,
nine portions, and in the tenth a man has delight,
but ten a woman fills out, delighting her senses.

212 Tzetzes on Lycophron's *Alexandra* and on Homer's *Iliad*

now he (i.e. Lycophron) is speaking about Teiresias, since they say he lived for seven generations ... the poet of the *Melampodia* too says the same thing, for he introduces Teiresias who says,

Father Zeus, if only, if only a shorter period of life
you had given to me, and to know in my spirit
counsels similar
to mortal human beings! But as it is you have not
honored me even a little,
you who established that I would have a long period
of life
and live as long as seven generations of speech-
endowed human beings

213 [277 MW] Athen. 13.89 p. 609e

Ἡσίοδος δ' ἐν τρίτῳ Μελαμποδίας τὴν ἐν Εὐβοίᾳ
Χαλκίδα "καλλιγύναικα" εἶπεν.

214 [278 MW] Strabo 14.1.27, de Colophone

λέγεται δὲ Κάλχας ὁ μάντις μετ' Ἀμφιλόχου τοῦ
Ἀμφιαράου κατὰ τὴν ἐκ Τροίας ἐπάνοδον πεζῇ δέῃ
ἀφικέσθαι, περιτυχὼν δ' ἑαυτοῦ κρείττονι μάντει κατὰ
τὴν Κλάρων Μόψῳ τῷ Μαντοῦς τῆς Τειρεσίου θυγα-
τρός, διὰ λύπην ἀποθανεῖν. Ἡσίοδος μὲν οὖν οὕτω
πῶς διασκευάζει τὸν μῦθον· προτείνει γάρ τι τοῦτο τῷ
Μόψῳ τὸν Κάλχαντα·

θαῦμά μ' ἔχει κατὰ θυμόν, ἐρινεὸς ὅσσον
ὀλύνθων

οὗτος ἔχει, μικρὸς περ ἐών· εἵποισ ἂν ἀριθμόν;

τὸν δ' ἀποκρίνασθαι·

μύριοί εἰσιν ἀριθμόν, ἀτὰρ μέτρον γε μέδιμνος·
εἷς δὲ περισσεύει, τὸν ἐπενθέμεν οὐ κε δύναιο.
ὥς φάτο, καί σφιν ἀριθμὸς ἐτήτυμος εἶδετο
μέτρον.

καὶ τότε δὴ Κάλχανθ' ὕπνος θανάτοιο κάλυψεν.

215 [279 MW] Strabo 14.5.17

Ἡσίοδος δ' ἐν Σόλοις ὑπὸ Ἀπόλλωνος ἀναιρεθῆναι
τὸν Ἀμφίλοχόν φησιν.

OTHER FRAGMENTS

213 Athenaeus, *Scholars at Dinner*

Hesiod in book 3 of the *Melampodia* called Chalcis in Euboea
with its beautiful women

214 Strabo, *Geography*

It is said that the seer Calchas came back from Troy together with Amphiaraus' son Amphilochus on foot and arrived here (i.e. Colophon). But near Clarus he encountered a seer greater than himself, Mopsus, the son of Teiresias' daughter Manto, and he died of grief. Hesiod arranges the story more or less in this way: Calchas set Mopsus the following challenge:

"Astonishment grips me in my spirit at how many figs
this fig-tree holds, small though it is: could you tell
the number?"

And the other replied,

"Ten thousand is the number, and the measure is a
bushel;
one is left over, which you could not add to it."
So he spoke, and they saw that the number of the
measure was true;
and then the sleep of death shrouded Calchas.

215 Strabo, *Geography*

Hesiod says that Amphilochus was killed by Apollo in Soli.

ΠΕΙΡΙΘΟΥ ΚΑΤΑΒΑΣΙΣ

216 [280 MW] P. Ibscher col. i

- ὁλ]έσαι με βίηφί τε δουρί τε μακρῶι,
 ἀλλά με Μοῖρ' ὅλο]ῃ καὶ Λητοῦς ὤλεσε[ν υἱός.
 ἀλλ' ἄγε δὴ μοι ταῦτα δι]αμπερέως ἀγό[ρευσον
]νδε κατήλυθες [εἰς Ἀΐδαο
 5] ἅμ' ἔσπετο πισ[τὸς] ἐ[ταῖρος
]εἰ τί κατὰ χρέος ω[.....]ις;
 π[ρότερό[ς] τ' ἀπ[ὸ] μῦθον ἔειπε[
]ας ἐς ποιμένα λαῶν
θ]εὰ δασπλήτις Ἐρινύς·
 10 "Διογεν]ῆς [Μελ]έαχ[ρε δαῖ]φρονος Οἰνέος υἱέ,
 τοιγὰρ ἐγὼ τοι] ταῦτ[α μ]άλ' ἀτρεκέως καταλέξω.
].ἐνῶενδε[....] ἀγανὴν Φερσεφόνηϊαν
].....ας φασ[...].αἰ Δ[ία] τερπικέραυνον
 ἀθανά]των τε νόμοις ἵνα ἐδνώσειεν ἄκ[ο]ιτιν
 15] ἐκείνους φασὶ κασιγνήτας μεγ[...].εἰς
 μνησ]τεύειν, γαμέειν δὲ φίλων ἀπάν[ευθε τοκῶν
]αἰ ἐκ μακάρων γάμον ὄρνυται ἐδνώσασθαι
 αὐτοκ]ασιγνήτην ὁμοπάτριον· ἐγγυτέρω γὰρ
 φήσ' εἶ]ναι γεγαῶς αὐτὸς μεγάλου Ἀΐδαο
 20 Φερσεφ]όνηι κούρηι Δημήτερος ἡνκόμοιο·
 αὐτὸς] μὲν γάρ φησι κασίγνητος καὶ ὄπατρος
]εν]] Ἀΐδην δὲ φίλον πάτρωα τετύχθαι·

14 Meleager.

15 Theseus.

OTHER FRAGMENTS

THE DESCENT OF
US TO HAD

216 Ibscher papyrus

216 Ibscher papyrus
] to destroy me¹⁴ by force and a long spear,
 and Leto's son destroyed [me.

but deadly Destiny] and Leto's son destroyed [me.
I tell [me this] through and through:

you have descended [into Hades

5
12

for what purpose []?"

he¹⁵ uttered a speech before¹⁶

to the shepherd of the people
the goddess, ghostly Eriny:

] the goddess, ghastly Erinyes:

"Zeus-born Meleager,] son of valorous Oeneus,
indeed I] shall tell [you] this quite unerringly.

] illustrious Persephone

] Zeus who delights in the thunderbolt
and by the ordinances of [the immortals], so that he
would marry a wife

] they say that they [] their sisters 15

woo, and marry without their dear [parents

] from the blessed ones he sets about to wed in
riage

a sister by the same father; for nearer in kin

he says that he is] himself than great Hades

to Persephone,] daughter of beautiful-haired Demeter; 20
for he [himself] says that he is her brother and from the
same father

] that Hades is her dear father's brother.

¹⁶ Presumably before Peirithous could answer.

HESIOD

του δ' ἔν]εκεν φάτο βῆμεν ὑπὸ ζόφον ἡρόεντα·
 ὥς ἔφατ'·] Οἶνείδης δὲ κατέστυγε μῦθον ἀκούσας·
 25 καί μιν] ἀμ[ειβό]μενος προσεφώνει μελιχίους·
 “Θησεῦ Ἀθην]αίων βουληφόρε θωρηκτῶν,
]δάμεια περίφρων ἦν παρά[κοι]τις
 μ]εγαθύμου Πειριθόοιο;
 30]ἀποντα[
].....[
]οὔσκ[
]..[.....]ρεμα[
]..[

1–5 Merkelbach 6 χρέος Latte
 10–11, 13–14 Merkelbach 16 fin. Maas 18–19 Latte
 20–21 Latte 23 Maas 24–26 Merkelbach

ΙΔΑΙΟΙ ΔΑΚΤΥΛΟΙ

217a, b [282 MW]

(a) Plinius *Nat. hist.* 7.197

aes conflare et temperare Aristoteles (Fr. 602 Rose) Ly-
 dum Scythen monstrasse, Theophrastus (Fr. 731 Forten-
 baugh et al.) Delam Phrygem putant, aerariam fabricam
 alii Chalybas, alii Cyclopes, ferrum Hesiodus in Creta eos
 qui vocati sunt Dactyli Idaei.

OTHER FRAGMENTS

That is why] he said he was going down below the murky
gloom.”

So he spoke.] But Oeneus’ son shuddered at this speech
when he heard it

and answering [him] addressed him with mild words: 25

“Theseus,] counsellor of the cuirassed Athenians,

]damea was the exceedingly wise wife

] of great-spirited Peirithous?

(traces of 5 lines)

THE IDAEAN DACTYLS

217a, b

(a) Pliny the Elder, *Natural History*

Aristotle thinks that Scythes, a Lydian, showed how to blend and temper bronze, Theophrastus that it was Delas, a Phrygian; some that the Chalybes demonstrated the art of bronze-working, others the Cyclopes; Hesiod that the use of iron was discovered in Crete by those who have been called the Idaean Dactyls.

(b) Clemens Strom. 1.16.75 (II, pp. 48-49 Stähle-
Früchtel)

Κέλμῖς τε αὖ καὶ Δαρναμενεὺς οἱ τῶν Ἰδαίων Δακτύ-
λων πρῶτοι σίδηρον εὗρον ἐν Κύπρῳ, Δέλας δὲ ἄλλος
Ἰδαῖος εὗρε χαλκοῦ κράσιν, ὥς δὲ Ἑσίοδος, Σκύθης.

ΧΕΙΡΩΝΟΣ ΥΠΟΘΗΚΑΙ

218 [283 MW] Schol. Pind. *Pyth.* 6.22 (II p. 197.9-13
Drachmann)

τὰς δὲ Χείρωνος ὑποθήκας Ἑσιόδῳ ἀνατιθέασιν, ὧν ἡ
ἀρχή·

Εὖ νῦν μοι τάδ' ἕκαστα μετὰ φρεσὶ πευκαλίμῃσι
φράζεσθαι· πρῶτον μὲν, ὅτ' ἂν δόμον
εἰσαφίκηαι,
ἔρδειν ἱερὰ καλὰ θεοῖς αἰειγενέτησιν

cf. Pind. *Pyth.* 6.21-27 (et fort. *Nem.* 3.43-49, 56-63)

219 [284 MW] Phrynichus *Eclog.* 64 (pp. 65.40-66.43
Fischer), cf. Thom. Mag. p. 3.1 Ritschl

“ἀκεστής” λέγουσιν οἱ παλαιοί, οὐκ “ἡπητής”. ἡπήσα-
σθαι ἔστι μὲν ἅπαξ παρ' Ἀριστοφάνει ἐν Δαιταλεῦσι,
παίζοντι τὰς Ἑσιόδου Ὑποθήκας “καὶ κόσκινον ἡπή-
σασθαι” (Ar. fr. 239 K.-A.). σὺν δὲ λέγε “ἀκέσασθαι” τὸ
ἱμάτιον.

OTHER FRAGMENTS

(b) Clement of Alexandria, *Miscellanies*
Celmis and Damnameneus, the first of the Idaean Dactyls,
discovered iron in Cyprus; Delas, another Idaean, discovered the blending of bronze, but according to Hesiod it was Scythes.¹⁷

THE PRECEPTS OF CHIRON

218 Scholium on Pindar's *Pythians*

They attribute to Hesiod *The Precepts of Chiron*, of which this is the beginning:

Now note well all these things in your prudent spirit:
first, whenever you come home,
make a beautiful sacrifice to the eternally living gods

219 Phrynichus, *Selection from "Atticistes" on the Choice of Correct and Excellent Words*

The ancients say "restorer," not "mender." The word "to mend" occurs one time in Aristophanes in *The Banqueters*, when he is making fun of Hesiod's *Precepts* "and mend a sieve."¹⁸ But you should say "restore" the cloak.

¹⁷ Or "a Scythian."

¹⁸ The quotation is from Aristophanes; but metrically it might also be from the author of *The Precepts of Chiron*.

HESIOD

220 [285 MW] Quintilianus *Inst.* 1.1.15

quidam litteris instruendos, qui minores septem annis essent, non putaverunt, quod illa primum aetas et intellectum disciplinarum capere et laborem pati posset. in qua sententia Hesiodum esse plurimi tradunt, qui ante grammaticum Aristophanem fuerunt; nam is (Aristoph. Byz. fr. 407 Slater) primus Ὑποθήκας, in quo libro scriptum hoc invenitur, negavit esse huius poetae. (= Hesiodus T69)

ΜΕΓΑΛΑ ΕΡΓΑ

221 [286 MW] Anon. Comm. in Arist. *Eth. Nicom.* 5.8 (Comm. in Aristot. Gr. XX p. 222.25 Heylbut)

εἰ κακά τις σπείρει, κακὰ κέρδεά <κ'> ἀμήσειεν
εἴ κε πάθοι, τά τ' ἔρεξε, δίκη κ' ἰθεία γένοιτο

222 [287 MW] Schol. in Hes. *Op.* 128 (p. 55.14 Pertusi)
“γένος. . . ἀργύρεον”

τὸ δ' ἀργύρεον ἔνιοι τῇ γῇ οἰκείουσι λέγοντες ὅτι ἐν τοῖς μεγάλοις Ἔργοις τὸ ἀργύριον τῆς Γῆς γενεαλογεῖ.

ΑΣΤΡΟΝΟΜΙΑ VEL ΑΣΤΡΟΛΟΓΙΑ

223 [288 MW] Athen. 11.80 p. 491d

ὁ μὲν εἰς Ἡσίοδον δὲ ἀναφερομένην ποιήσας Ἀστρο-

OTHER FRAGMENTS

220 Quintilian, *Institutions of Oratory*

Some people thought that children should not be taught the alphabet until they were seven years old, since that is the age first able both to understand studies and to endure toil. Many who lived before the grammarian Aristophanes (i.e. of Byzantium) report that Hesiod was of this opinion; for he (i.e. Aristophanes) was the first to assert that the *Precepts*, in which book this is found written, are not by this poet. (= Hesiod T69)

THE GREAT WORKS

221 Anonymous commentary on Aristotle's *Nicomachean Ethics*

If someone sowed evils, he would reap evil profits;
if he suffered what he committed, the judgment would
be straight

222 Scholium on Hesiod's *Works and Days*

"race . . . of silver": some connect silver closely to the earth, saying that in *The Great Works* he derives the genealogy of silver from Earth.

ASTRONOMY OR ASTROLOGY

223 Athenaeus, *Scholars at Dinner*

The author of the *Astronomy* attributed to Hesiod always calls

νομίαν αἰεὶ Πελειάδας αὐτὰς λέγει.
τὰς δὲ βροτοὶ καλέουσι Πελειάδας

224 [289 MW] *ibid.*

καὶ πάλιν.

χειμέριαι δύνουσι Πελειάδες

225 [290 MW] *ibid.*

καὶ πάλιν.

τῆμος ἀποκρύπτουσι Πελειάδες

226 [290 MW] Plinius *Nat. hist.* 18.213

occasum matutinum Vergiliarum Hesiodus—nam huius quoque nomine exstat Astrologia (= Hesiodus T74)—tradidit fieri, cum aequinoctium autumnus conficeretur.

227a, b [291 MW]

(a) Schol. Arat. 172 (p. 166.6–10 Martin), de Hyadibus

Ἡσίοδος γάρ φησι περὶ αὐτῶν.

νύμφαι Χαρίτεσσιν ὁμοίαι,
Φαισύλη ἥδὲ Κορωνίς ἐνστέφανός τε Κλέεια
Φαιώ θ' ἱμερόεσσα καὶ Εὐδώρη τανύπεπλος,
ἃς Ὑάδας καλέουσιν ἐπὶ χθονὶ φύλ' ἀνθρώπων

OTHER FRAGMENTS

them Pleiades:

mortals call these the Pleiades

224 Athenaeus, *Scholars at Dinner*

and again:

the wintry Pleiades set

225 Athenaeus, *Scholars at Dinner*

and again:

at that time the Pleiades conceal

226 Pliny the Elder, *Natural History*

Hesiod—for an *Astrology* in his name too is extant (= Hesiod T74)—reports that the Pleiades set in the morning at the time of the autumnal equinox.

227a, b

(a) Scholium on Aratus' *Phenomena*

Hesiod says about them (i.e. the Hyades):

Nymphs similar to the Graces,
Phaesyle and Coronis and well-garlanded Cleeia
and lovely Phaeo and long-robed Eudora,
whom the tribes of human beings on the earth call
the Hyades

(b) Tzetzes in Hes. *Op.* 384 (p. 206 Gaisford); cf. Tzetzes
Chil. 12.161–65 Leone (= Hes. T78 Most)

τὰς λεγομένας Ῥάδας, ὧν τὰ ὀνόματα ὁ Ἀσκραῖος
οὗτος Ἡσίοδος ἐν τῇ ἀστρικῇ αὐτοῦ βίβλῳ διδάσκει
λέγων “νύμφαι . . . ἀνθρώπων”.

228 [292 MW] Schol. Callim. *Aet.* fr. 110.67 Pf. (P. Oxy.
2258C fr. I), de Boote

πλάγιον μέν, ὥς] Ἡσίοδος, ἀν(α)τ(έλλοντα), κατ’ εὐ-
θείᾳ[ν] δὲ δύνοντα.

229 [293 MW] Servius in Verg. *Georg.* 1.244–45 (III.1 p.
188.9 Thilo-Hagen), de Dracone

Hesiodus

ποταμῷ ρείοντι εἰκώς

ΗΣΙΟΔΟΥ Η ΚΕΡΚΩΠΟΣ ΑΙΓΙΜΙΟΣ

230 [294 MW] Schol. Eur. *Phoen.* 1116 (I p. 366.4–8
Schwartz); Tzetzes, *Schol. Exeg. Iliad.* 1.109, ed. Papatho-
mopoulos, p. 27

ὁ δὲ τὸν Αἰγίμιον ποιήσας φησί·

καὶ οἱ ἐπὶ σκοπὸν Ἄργον ἔει κρατερόν τε μέγαν
τε

τέτρασιν ὀφθαλμοῖσιν ὁρώμενον ἔνθα καὶ ἔνθα,

OTHER FRAGMENTS

(b) Tzetzes on Hesiod's *Works and Days*
the so-called Hyades, whose names that man from Ascrea,
Hesiod, teaches in his astral book, saying,
Nymphs . . . Hyades

228 Scholium on Callimachus' *Aetia*
[aslant, according to] Hesiod, when it (i.e. Bootes) rises;
straight down when it sets.

229 Servius on Virgil's *Georgics*

Hesiod:

like¹⁹ a flowing river

AEGIMIUS, BY HESIOD OR CERCOPS

Fragments Relating to Io (Fr. 230–32)

230 Scholium on Euripides' *Phoenician Women*;
Tzetzes on Homer's *Iliad*

The author of the *Aegimius* says,

and she²⁰ set upon her²¹ as a guard Argus, strong and
great,
who watched with four eyes, on this side and on that,

¹⁹ Draco.

²⁰ Hera.

²¹ Io.

ἀκάματον δέ οἱ ὤρσε θεὰ μένος, οὐδέ οἱ ὕπνος
πῖπτειν ἐπὶ βλεφάροις, φυλακὴν δ' ἔχεν ἔμπεδον
αἰεΐ

231 [294 MW] Ps. Apollod. *Bibl.* 2.[6]1.3 (p. 52.2-6 Wagner)

Ἦρα δὲ αἰτησαμένη παρὰ Διὸς τὴν βοῦν φύλακα αὐτῆς κατέστησεν Ἄργον τὸν πανόπτην, ὃν Φερεκύδης (*FGrHist* 3 F 67) μὲν Ἀρέστορος λέγει, ... Κέρκωψ δὲ Ἄργου καὶ Ἰσμήνης τῆς Ἀσωποῦ θυγατρὸς.

232 [296 MW] Stephanus Byz. s.v. Ἀβαντίς p. 3.1 Meineke

Ἀβαντίς· ἡ Εὐβοία· ὡς Ἡσίοδος ἐν Αἰγίμιου δευτέρῳ περὶ Ἰοῦς·

νήσῳ ἐν Ἀβαντίδι δῖῃ
τὴν πρὶν Ἀβαντίδα κίκλησκον θεοὶ αἰὲν ἔοντες,
Εὐβοίαν δὲ βοός μιν ἐπώνυμον ὠνόμασε Ζεὺς

233 [295 MW] Philodemus *De pietate* B 5215-26 Obbink

ἓνα δὲ ὁ[φθαλμὸν] καὶ ὁδόγ[τα μόνον ἐ]χούσας [πά-
σας Αἰσ]χύλος ἐν [Φορκίσιν] (Fr. 262 vi Radt) λέγει καὶ
[ὁ τὸν Αἰγι]μιὸν ποή[σας· παρὰ] δ' οὖν Ἡσιό[δωι τῶν]
Φόρκου γε[γονυῶν Μέδου]σα μὲν ἔ[τεκε...] †κεντανα†
[τὸν χρυσ]οῦν ἄο[ρ ἐν] ταῖς χερ[σὶν] [ἐχ]ο[ν]τ[α]
(*Theog.* 283).

OTHER FRAGMENTS

and the goddess gave him tireless strength, nor did
sleep
fall upon his eyes, and he kept watch steadfast
forever

231 Pseudo-Apollodorus, *Library*

Hera asked Zeus for the cow for herself and set as its guard all-seeing Argus, who Pherecydes says was the son of Arestor, . . . Cercops (scil. says that he was the son) of Argus and of Asopus' daughter Ismene.

232 Stephanus of Byzantium, *Geographical Lexicon*

"Abantis": Euboea; as Hesiod in book 2 of *Aegimius* says about Io:

in the holy island of Abantis;
which earlier the gods who always are used to call
Abantis,
but Zeus named it Euboea with the name of a cow²²

233 Philodemus, *On Piety*

Aeschylus in [*The Daughters of Phorcys*] and the author of the *Aegimius* say that they (i.e. the Graeae) [all] have a single [eye] and only one tooth. Well then, in Hesiod, among Phorcys' [daughters, Medusa bore] †kentana† who held a [golden] sword [in his hands] (i.e. Chrysaor, *Theog.* 283)
...

²² The name of Euboea is derived here from the word for "cow," βοῦς.

234 [297 MW] Ps. Apollod. *Bibl.* 2.[23]1.5 (p. 57.13 Wagner)

Ἀμυμώνη δὲ ἐκ Ποσειδῶνος ἐγέννησε Ναύπλιον . . .
 ἔγημε δέ, ὥς μὲν οἱ τραγικοὶ λέγουσι, Κλυμένην τὴν
 Κατρέως, ὥς δὲ ὁ τοὺς νόστους γράψας (Fr. 1 Bernabé,
 Fr. 11 West), Φιλύραν, ὥς δὲ Κέρκωψ, Ἑσιόνην, καὶ
 ἐγέννησε Παλαμήδην Οἶακα Ναυσιμέδοντα.

235a, b [298 MW]

(a) Plutarch *Theseus* 20

πολλοὶ δὲ λόγοι. . ἔτι λέγονται καὶ περὶ τῆς Ἀρι-
 άδνης. . οἱ μὲν γὰρ ἀπάγξασθαί φησιν αὐτὴν ἀπο-
 λειφθεῖσαν ὑπὸ τοῦ Θησέως, οἱ δ' εἰς Νάξον ὑπὸ
 ναυτῶν κομισθεῖσαν Ὠνάρῳ τῷ ἱερεῖ τοῦ Διονύσου
 συνοικεῖν, ἀπολειφθῆναι δὲ τοῦ Θησέως ἐρῶντος
 ἑτέρας.

δεινὸς γάρ μιν ἔτειρεν ἔρως Πανοπηΐδος Αἴγλης.
 τοῦτο γὰρ τὸ ἔπος ἐκ τῶν Ἑσιόδου Πεισίστρατον
 ἐξελεῖν φησιν Ἑρέας ὁ Μεγαρεύς (FGrHist 486 F
 1)...χαριζόμενον Ἀθηναίοις.

(b) Athen. 13.4 p. 557a

...νομίμως δ' αὐτὸν γῆμαι Μελίβοιαν τὴν Αἴαντος
 μητέρα. Ἑσιόδος δὲ φησιν καὶ Ἴππην καὶ Αἴγλην, δι'

OTHER FRAGMENTS

234 Pseudo-Apollodorus, *Library*

Amymone bore Nauplius to Poseidon . . . According to the tragic poets, he married Catreus' daughter Clymene; according to the author of the *Nostoi*, Philyras; according to Cercops, Hesione; and he begot Palamedes, Oeax, and Nausimedon.

235a, b

(a) Plutarch, *Life of Theseus*

Many other stories . . . are also told about Ariadne . . . Some say that she hanged herself when she was abandoned by Theseus, others that she was brought to Naxos by sailors and married Onarus, the priest of Dionysus, and that she was abandoned by Theseus, who was seized by desire for another woman:

for a terrible desire for Panopeus' daughter Aegle
was wearing him down.

Hereas of Megara says that Peisistratus removed this line from the works of Hesiod . . . to do a favor to the Athenians.

(b) Athenaeus, *Scholars at Dinner*

that he (i.e. Theseus) married Meliboea, the mother of Ajax, legally. Hesiod adds Hippe, and Aegle too, for whose

HESIOD

ἦν καὶ τοὺς πρὸς Ἀριάδην ὄρκους παρέβη, ὥς φησι
Κέρκωψ.

236 [299 MW] Schol. Ap. Rhod. 3.587 (pp. 235.24-
236.3 Wendel), de Aeeta et Phryxo

ἄγγελόν φησιν Ἑρμῆν ὑπὸ τοῦ Διὸς πεμφθῆναι κε-
λεύοντα δέξασθαι τὸν Φρίξον, ἵνα τὴν Αἰήτου θυγα-
τέρα γήμη. ὁ δὲ τὸν Αἰγίμιον ποιήσας διὰ <τὸ> δέρας
αὐτὸν αὐθαιρέτως φησὶ προσδεχθῆναι. λέγει δέ, ὅτι
μετὰ τὴν θυσίαν ἀγνίσας τὸ δέρας οὕτως ἔστειχεν εἰς
τοὺς Αἰήτου δόμους, τὸ κῶας ἔχων.

<τὸ> Ambros. B 98 sup., ed. princ.

237 [300 MW] Schol. Ap. Rhod. 4.816 (p. 293.20-25
Wendel)

ὁ τὸν Αἰγίμιον ποιήσας ἐν δευτέρῳ φησὶν, ὅτι ἡ Θέτις
εἰς λέβητα ὕδατος ἔβαλλεν τοὺς ἐκ Πηλέως γεννωμέ-
νους, γινῶναι βουλομένη εἰ θνητοὶ εἰσιν . . . καὶ δὴ
πολλῶν διαφθαρέντων ἀγανακτῆσαι τὸν Πηλέα καὶ
κωλύσαι τὸν Ἀχιλλέα ἐμβληθῆναι εἰς λέβητα.

238 [301 MW] Athen. 11.109 p. 503c-d

καὶ ὁ τὸν Αἰγίμιον δὲ ποιήσας, εἴθ' Ἡσίοδος ἐστὶν ἡ
Κέρκωψ ὁ Μιλήσιος (= Hesiodus T79),

ἐνθά ποτ' ἔσται ἐμὸν ψυκτήριον, ὄρχαμε λαῶν

OTHER FRAGMENTS

sake he violated his oaths to Ariadne, as Cercops says.²³

236 Scholium on Apollonius Rhodius' *Argonautica*

He (i.e. Apollonius Rhodius) says that Hermes was sent as a messenger by Zeus to order him (i.e. Aeetes) to receive Phrixus so that he could marry Aeetes' daughter. The author of the *Aegimius* says that he received him hospitably of his own accord because of the fleece. He says that after the sacrifice he cleaned the fleece and walked in this way to Aeetes' house, wearing the fleece.

237 Scholium on Apollonius Rhodius' *Argonautica*

The author of the *Aegimius* says in book 2 that Thetis cast the children she bore to Peleus into a cauldron of water since she wanted to find out whether they were mortal . . . And after many had been destroyed, Peleus became annoyed and prevented Achilles from being cast into the cauldron.

238 Athenaeus, *Scholars at Dinner*

and the author of the *Aegimius*, whether it is Hesiod or Cercops of Miletus (= Hesiod T79):

here one day will be my place of refreshment, oh
leader of men

²³ Cf. Fr. 243.

CARMINA ALIA

ΕΠΙΚΗΔΕΙΟΝ ΕΙΣ ΒΑΤΡΑΧΟΝ: Cf. T1

ΟΡΝΙΘΟΜΑΝΤΕΙΑ: Cf. T80

ΠΕΡΙ ΤΑΡΙΧΩΝ: Cf. T81

ΚΕΡΑΜΕΙΣ: Cf. T82

FRAGMENTA INCERTAE SEDIS

239 [60 MW; 71 H] Schol. Pind. *Pyth.* 3.52(b) (II pp. 70.14–71.3 Drachmann), de Coronide

ἱστορεῖται γάρ, ὅτι τὴν Ἰσχυος μεῖξιν ἐδήλωσεν αὐτῷ
(sc. τῷ Ἀπόλλωνι) ὁ κόραξ, παρὸ καὶ δυσχεράναντα

²⁴ From the *Catalogue of Women* (cf. Fr. 53–54, 164)? But in this fragment Asclepius is the son of Coronis, whereas in the *Cata-*

OTHER POEMS

DIRGE FOR BATRACHUS: See T1

BIRD OMENS: See T80

ON PRESERVED FOODS: See T81

THE POTTERS: See T82

UNPLACED FRAGMENTS

Coronis' Betrayal of Apollo

239²⁴ Scholium on Pindar's *Pythians*

For the story is told that the raven revealed her (i.e. Coronis') intercourse with Ischys to him (i.e. to Apollo), whereupon he

logue (Fr. 53–54, cf. also Fr. 157) he is the son of Arsinoe, the daughter of Perieres' son Leucippus. So perhaps from the *Great Ehoiai*?

HESIOD

ἐπὶ τῇ ἀγγελίᾳ ἀντὶ λευκοῦ μέλανα αὐτὸν ποιῆσαι ...
 τὸν δὲ περὶ τὸν κόρακα μῦθόν φησι (sc. Ἀρτέμων
 FGrHist 569 F 5) καὶ Ἡσίοδον μνημονεύοντα λέγειν
 οὕτως·

τῆμος ἄρ' ἄγγελος ἦλθε κόραξ ἱερῆς ἀπὸ δαιτὸς
 Πυθῶ ἐς ἡγαθέην καί ῥ' ἔφρασεν ἔργ' αἰδηλα
 Φοίβῳ ἀκερσεκόμῃ, ὅτι Ἴσχυς γῆμε Κόρωνιν
 Εἰλατίδης, Φλεγύαιο διογνήτοιο θύγατρα

240 [61 MW; *24H] Schol. Pind. *Pyth.* 3.38(c) (II p.
 68.10 Drachmann), de Coronide

νήπιος, ὃς τὰ ἐτοῖμα λιπὼν ἀνέτοιμα διώκει

241 [135 MW; *5H] P.Cair. 45624

.....]τρηλιτῆα[...].α.ουνε[
]Ἀβας· ὃ δ' ἄρ' Ἀκρίσιον τέ[κεθ' υἱόν.
 Περσῆα, τὸν εἰς ἄλλα λά[ρνακι
 ἀ]νέτειλε Διὶ χρυσει[
 5].η Περσῆα φίλον τ[
 τοῦ δὲ καὶ] Ἀνδρομέδας Κηφη[ίδος ἐξεγένοντο
 Ἀλκαῖος Σ]θένελός τε βίη τ' [Ἡλεκτρωνείη

²⁵ The passage in the Pindar poem for which the scholium cites this line tells the story of Coronis, hence von Blumenthal connected it with that story in the *Catalogue of Women*; but cf. the note to Fr. 239. Perhaps, given its edifying nature, from *The Precepts of Chiron*, as Hopfner suggested?

²⁶ From the *Catalogue of Women*? But lines 1–8 of this frag-

OTHER FRAGMENTS

became annoyed at the news and made it black instead of white . . . He (i.e. Artemon of Pergamon) says that Hesiod too recounts the story about the raven and says the following:

At that time a messenger came, a raven, from the
 holy feast
 to sacred Pytho and reported unseen deeds
 to unshorn Phoebus: that Ischys had slept with
 Coronis—
 he Elatus' son, her the daughter of Zeus-born
 Phlegyas

240²⁵ Scholium on Pindar's *Pythians*

fool, who rejects the available and pursues the
 unavailable

*Acrisius' Daughter Danae, Mother of Perseus,
 Who Begot Alcaeus, Sthenelus, and Electryon*

241²⁶ Cairo papyrus

] [

] Abas. He begot Acrisius [as his son.

] Perseus, whom into the sea in a box [

] made rise up for Zeus the golden[

] dear Perseus [

From him and] from Cepheus' daughter Andromeda
 [were born
 Alcaeus] and Sthenelus and [Electryon's] force

5

ment duplicate the content of Fr. 77, lines 1–15, and lines 9–11 that of Fr. 136, lines 10–18. Perhaps, then, from the *Great Ehoiai*, as Hirschberger suggested?

HESIOD

..... ...]ηνος τικτεινερ[
]ι παρὰ βουσιν(·)ν[
 10 Τη]λεβόηισιν ετ[·(·)]ε[
 'Α]μφιτρύων[·..].[

2 ὁ δ' ἄρ' Page, fin. Edgar 3-4 Edgar 6-7 Merkelbach
 10-11 Edgar

242 [136 MW;*6H] P. Oxy. 2501

		.[]μεγασθ[ενε-
	]ν[	]αν [έ]πήρατον [είδος ἔχουσιν
	[].[	καὶ Κ]οίρανον νίεας ἐ[σθλούς
	]θ[	]ια καὶ Ἀντιφάτην[
5	]Μαντ[ώ ...].[.]ην Προνόην τεκ[
	]..ρα[	]Θε[ο]κλύμενος γε.[
	]ευχ[	]η[...].ν Πολύιδος ἀμ[ύμων
	]η[	]..] ὑπ' Ἴλιο[ν] ἦνεμόε[σσαν
		'Α]γαμέμνονι καὶ Μ[ενελάω
10		]ς καλλισφύρου Ἀρ[γειώνης
		]..ρα Περικλυμένω[ι
		]..]τα θεῶν ἄπο μήδ[εα εἰδώς
		'Αγ]αμέμνο[ν.] καὶ Μ[ενελα-
		]σιν ἄμ' ἔ[σ]πετο θει[
15		]..]κ]ούρηγ κ....ουκ[
		].. 'Οἷ<κ>λῆα μεγάθυμ[ον
	]ε.[	Π]οσειδάωνι ἄνακτ[ι
	]ν.[	]πολέων ἡγήτορ[α λαῶν
	]ασ[	]ι φίλον μακάρεσσι θεοῖσι

OTHER FRAGMENTS

] give birth [
] beside oxen [
] Teleboans [
] Amphitryon [

The Descendants of Melampus

242²⁷ Oxyrhynchus papyrus

] mighty [] her, [who had] a lovely [form] and Coeranus, [fine] sons,] and Antiphates	
] Manto [] Pronoe [] Theoclymenus [] excellent Polyidus] towards windy Ilion] to Agamemnon and [Menelaus] of the beautiful-ankled Argive woman] to Periclymenus] skilled in counsels from the gods] Agamemnon and Menelaus] together he accompanied [] maiden [] great-spirited Oeclees] to lord Poseidon] commander of many people] dear to the blessed gods	5 10 15	

²⁷ Probably from the same papyrus as Fr. 241 and quite possibly from the same work. From the *Catalogue of Women* or *Great Ehoiai*?

HESIOD

1 West

2-3, 7-19 Lobel

243 [147 MW] Athen. 13.4 p. 557a

Ἰστρος γοῦν ἐν τῇ τεσσαρεσκαίδεκάτῃ τῶν Ἀττικῶν (FGrHist 334 F 10) καταλέγων τὰς τοῦ Θησέως γενομένας γυναικὰς φησιν τὰς μὲν αὐτῶν ἐξ ἔρωτος γεγενῆσθαι, τὰς δ' ἐξ ἀρπαγῆς, ἅλλας δ' ἐκ νομίμων γάμων· ἐξ ἀρπαγῆς μὲν Ἑλένην Ἀριάδνην Ἴππολύτην καὶ τὰς Κερκυόνοσ καὶ Σίνιδος θυγατέρας, νομίμως δ' αὐτὸν γῆμαι Μελίβοιαν τὴν Αἴαντος μητέρα. Ἡσίοδος δέ φησιν καὶ Ἴππην καὶ Αἴγλην, δι' ἣν καὶ τοὺς πρὸς Ἀριάδνην ὄρκους παρέβη, ὥς φησι Κέρκωψ.

244 [148(a) MW] Ps. Eratosthenes *Catast.* 32 (p. 162 Robert, 37 Olivieri); cf. Hyg. *Astr.* 2.34

Ὠρίων. τοῦτον Ἡσίοδος φησιν Εὐρυνάλης τῆς Μίνωσ καὶ Ποσειδῶνος εἶναι, δοθῆναι δὲ αὐτῷ δωρεὰν ὥστε ἐπὶ τῶν κυμάτων πορεύεσθαι καθάπερ ἐπὶ τῆς γῆς.

245 [149 MW] Diodorus 4.85.4-5

ἔνιοι δὲ λέγουσι σεισμῶν μεγάλων γενομένων διαρραγῆναι τὸν αὐχένα τῆς ἡπείρου καὶ γενέσθαι τὸν πορθμὸν διειργούσης τῆς θαλάττης τὴν ἡπειρον ἀπὸ τῆς νήσου. Ἡσίοδος δ' ὁ ποιητής φησι τοῦναντίον ἀναπεπταμένου τοῦ πελάγους Ὠρίωνα προσχῶσαι τὸ κατὰ τὴν Πελωρίδα κείμενον ἀκρωτήριον καὶ τὸ τέμε-

OTHER FRAGMENTS

Theseus' Wives

243 Athenaeus, *Scholars at Dinner*

Istrus in book 14 of his *Attic History* gives a catalogue of the women who became wives of Theseus, and says that some of them became so out of sexual desire, others because he carried them off, and still others in lawful marriage: those he carried off, Helen, Ariadne, Hippolyta, and the daughters of Cercyon and Sinis; lawfully, that he married Meliboea, the mother of Ajax. Hesiod adds Hippe, and Aegle too, for whose sake he violated his oaths to Ariadne, as Cercops says.²⁸

Orion (Fr. 244–46)

244²⁹ Pseudo-Eratosthenes, *Catasterisms*

“Orion”: Hesiod says he was the son of Minos’ daughter Euryale and of Poseidon, and that he received the gift of walking on the waves just like upon the land.

245³⁰ Diodorus Siculus, *Library*

Some people say that when great earthquakes occurred, an isthmus of land was torn apart and the strait (i.e. of Sicily) was created by the sea coming to separate the mainland (i.e. Italy) from the island (i.e. Sicily). The poet Hesiod says the opposite: that where there had previously been an open expanse of sea, Orion heaped up the promontory which lies opposite Peloris and built the sacred precinct of

²⁸ Cf. Fr. 235 (b).

²⁹ From the *Astronomy*?

³⁰ From the *Astronomy*?

HESIOD

νος τοῦ Ποσειδῶνος κατασκευάσαι, τιμώμενον ὑπὸ
τῶν ἐγχωρίων διαφερόντως. ταῦτα δὲ διαπραξάμενον
εἰς Εὐβοίαν μεταναστῆναι καὶ κεῖ κατοικῆσαι· διὰ δὲ
τὴν δόξαν ἐν τοῖς κατ' οὐρανὸν ἄστροις καταριθμη-
θέντα τυχεῖν ἀθανάτου μνήμης.

246 [148(b) MW] Schol. in Germanici Aratea p. 93.19
Breysig

Aristomachus ait Hyriea quendam Thebis voto petisse, ut
filium haberet. penes quem Iovis et Mercurius et Nep-
tunus in hospitio devenerunt imperaveruntque ei, hostiam
deiceret uti filius nasceretur. cuius pelle bovis detracta dei
in eam urinam fecere, iussuque Mercurii terra obruta;
unde supra dictus sit natus, quem Oriona adpellaverunt.
†inlatone in astris. similem originem refert Hesiodus.

inlatone vel *inlacionem* codd.: *inlatus a Iove* Breysig

247 [176 MW; *8 H] Schol. Eur. *Or.* 249 (I p. 123.8–21
Schwartz)

Στησίχορος (Fr. 223 Page) φησιν ὡς θύων τοῖς θεοῖς
Τυνδάρεως Ἀφροδίτης ἐπελάθετο· διὸ ὀργισθείσαν
τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λειψάνδρους
αὐτοῦ τὰς θυγατέρας ποιῆσαι. . . καὶ Ἡσίοδος δέ·

³¹ The story implies the derivation of Orion's name from
οὐρον, "urine."

³² From the *Catalogue of Women*? But these lines duplicate

OTHER FRAGMENTS

Poseidon, which is held in particular honor by the natives. After having accomplished this he migrated to Euboea and settled there; and because of his fame he is numbered among the stars in the sky, and has achieved immortal remembrance.

246 Scholium on Germanicus' translation of Aratus' *Phenomena*

Aristomachus says that a certain Hyrieus from Thebes prayed to have a son. Zeus, Hermes, and Poseidon came to stay with him as his guests and ordered him to slay a sacrificial animal so that a son would be born. When the ox-hide had been stripped off, the gods urinated into it, and at Hermes' command it was covered up with earth; and from this the man mentioned above was born, whom they called Orion.³¹ † . . . † in the stars. Hesiod tells of a similar origin.

Tyndareus' Daughters

247³² Scholium on Euripides' *Orestes*

Stesichorus says that when Tyndareus was sacrificing to the gods he forgot Aphrodite; the goddess became angry at this and made his daughters twice-married and thrice-married and husband-leavers. . . . And Hesiod too:

information provided by Fr. 19 and it is not clear where they could have fit in. Moreover, the manuscripts to this passage vary and it is uncertain whether the original reading of line 3 was Timandra (the same name as Fr. 19.9, 31) or Peisandra. Perhaps, then, from the *Great Ehoiai*?

HESIOD

τῇσιν δὲ φιλομμειδῆς Ἀφροδίτῃ
ἡγάσθη προσιδούσα, κακὴν δέ σφ' ἔμβαλε
φήμην.

Τιμάνδρῃ μὲν ἔπειτ' Ἔχεμον προλιποῦσ'
ἐβεβήκει,

5 ἵκετο δ' ἐς Φυλῆα φίλον μακάρεσσι θεοῖσιν.
ὥς δὲ Κλυταιμῆστρῃ <προ>λιποῦσ' Ἀγαμέμνονα
δίον

Αἰγίσθῳ παρέλεκτο καὶ εἴλετο χεῖρον' ἀκοίτην.
ὥς δ' Ἑλένη ἥσυχυνε λέχος ξανθοῦ Μενελάου

2 κακὴν—φήμην codd.: κακῇ—φήμη Schwartz

248 [175 MW; *9 H] Schol. Soph. *El.* 539 (p. 128 Pappageorgios), de filiis Helenae

Ἡσίοδος·

ἣ τέκεθ' Ἑρμιόνην δουρικλειτῷ Μενελάῳ·
ὀπλότατον δ' ἔτεκεν Νικόστρατον ὄζον Ἄρηος

249 [203 MW; *25 H] Nicolaus Damascenus (*FGrHist* 90 F 24) in *Excerptis de virtut.* 1.339.16 Büttner-Wobst

ὅτι ἐδόκει φρονήσει τὸ τῶν Ἀμυθαονιδῶν γένος τὸ παλαιὸν ἐν τοῖς Ἑλλησι πρωτεύειν, ὥσπερ καὶ Ἡσίοδος φησιν ἐν τούτοις·

³³ In the *Catalogue of Women* (Fr. 155, lines 94ff.), the birth of Helen's daughter, Hermione, is followed immediately after by

OTHER FRAGMENTS

Smile-loving Aphrodite
was angry with them when she saw them, and she
cast bad repute upon them.
Then Timandra left behind Echemus and ran away,
and came to Phyleus, who was dear to the blessed
gods;
so too, Clytemestra, leaving behind godly
Agamemnon,
lay beside Aegisthus and preferred a worse husband;
so too Helen shamed the marriage-bed of blond
Menelaus

5

Helen's Children: Hermione and Nicostratus

248³³ Scholium on Sophocles' *Electra*

Hesiod:

she³⁴ bore Hermione to spear-famed Menelaus,
and last of all she bore Nicostratus, scion of Ares

249 Nicolaus of Damascus, *Histories*

for it was in (scil. prophetic) intellect that the descendents of Amythaon were thought to be first among the Greeks in ancient times, as Hesiod too says in these lines:

Zeus' decision to end the heroic age; the first line of this fragment duplicates Fr. 155, lines 94–95, and it is not clear where one could place the second line (even assuming that it followed the first line directly, although *ὀπλότατον*, “last of all,” may suggest that other children were named in one or more intervening lines which have been lost). From the *Great Ehoiai* perhaps?

³⁴ I.e. Helen.

HESIOD

ἀλκὴν μὲν γὰρ ἔδωκεν Ὀλύμπιος Αἰακίδῃσι,
νοῦν δ' Ἀμυθαονίδαις, πλούτον δ' ἔπορ'
Ἀτρείδῃσι.

250 [233 MW; *22 H] *Etymol. Gen.* s. v. τριχάϊκες
τριχάϊκες· . . . Ἡσίοδος δὲ διὰ τὸ τριχῇ αὐτοὺς (scil.
Δωριεῖς) οἰκῆσαι·

πάντες δὲ τριχάϊκες καλέονται
οὔνεκα τρισσὴν γαῖαν ἐκὰς πάτρης ἐδάσαντο

251 [234 MW; *16 H] Strabo 7.7.2, de Lelegibus
μάλιστα δ' ἄν τις Ἡσιόδῳ πιστεύσειεν οὕτως περὶ
αὐτῶν εἰπόντι·

ἦτοι γὰρ Λοκρὸς Δελέγων ἡγήσατο λαῶν,
τοὺς ῥά ποτε Κρονίδης Ζεὺς ἄφθιτα μῆδεα εἰδὼς
λεκτοὺς ἐκ γαίης ΛΑΟΤΣ πόρε Δευκαλίωνι

252a, b [241 MW]

(a) Schol. Ap. Rhod. 4.259 (pp. 273.26–274.3 Wendel),
de reditu Argonautarum

Ἡσίοδος δὲ καὶ Πίνδαρος ἐν Πυθιονίκαῖς (4. 25ss.) καὶ
Ἀντίμαχος ἐν Λύδη (Fr. 65 Wyss, Fr. 76 Matthews) διὰ

³⁵ The word for “people” (λαός) seems here to be connected
with that for “stone” (λᾶας).

OTHER FRAGMENTS

for valor the Olympian gave to the sons of Aeacus,
intelligence to Amythaon's, and wealth he granted to
Atreus'.

The Dorians

250 The *Etymologicum Genuinum*

"the three-fold ones": . . . Hesiod, because they (i.e. the Dorians) dwelt divided into three parts:

they are all called the three-fold ones
because they divided the land into three parts far
from their fatherland

The Lelegans

251 Strabo, *Geography*

one should give most credence to Hesiod, who says about them (i.e. the Lelegans),

For Locrus led the Lelegan people,
whom once Cronus' son Zeus, who knows eternal
counsels,
gave to Deucalion, pebble-people³⁵ gathered up from
the earth

The Return of the Argonauts

252a, b Scholia on Apollonius Rhodius' *Argonautica*

(a) Hesiod and Pindar in his *Pythians* and Antimachus in *Lyde* say that they (i.e. the Argonauts) came through

HESIOD

τοῦ Ὀκεανοῦ φασιν ἐλθεῖν αὐτοὺς εἰς Λιβύην, καὶ
βαστάσαντας τὴν Ἀργὴν εἰς τὸ ἡμέτερον πέλαγος
<παρα>γενέσθαι.

<παρα>γενέσθαι Schwartz

(b) Schol. Ap. Rhod. 4.282 (p. 281.1–2 Wendel)

Ἡσίοδος δὲ διὰ Φάσιδος αὐτοὺς ἐκπεπλευκέναι λέγει.

253 [303 MW] Clemens *Strom.* 5.14.129 (II, p. 414
Stählin-Früchtel)

ἀλλὰ καὶ Ἡσίοδος δι' ὧν γράφει συνάδει τοῖς προ-
ειρημένοις·

μάντις δ' οὐδ' εἷς ἐστὶν ἐπιχθονίων ἀνθρώπων
ὅστις ἂν εἰδέει Ζηνὸς νόον αἰγιόχοιο

254 [304 MW] Plutarchus *De defectu oraculorum* 11 p.
415c-d; cf. Auson. *Eclog.* 22 Green et Epigramm. Bobiens.
62 (p. 76 Speyer)

ὁ δ' Ἡσίοδος οἶεται καὶ περιόδοις τισὶ χρόνων γίγνε-
σθαι τοῖς δαίμοσι τὰς τελευτάς· λέγει γὰρ ἐν τῷ τῆς
Ναΐδος προσώπῳ καὶ τὸν χρόνον αἰνιττόμενος·

ἐννέα τοι ζῶει γενεὰς λακέρυζα κορώνη
ἀνδρῶν ἡβώντων· ἔλαφος δέ τε τετρακόρωνος·
τρεις δ' ἐλάφους ὁ κόραξ γηράσκεται· αὐτὰρ ὁ
φοῖνιξ

OTHER FRAGMENTS

the Ocean to Libya, and that they reached our sea (i.e. the Mediterranean) by carrying the Argo.

(b) Hesiod says that they sailed out through Phasis.

253³⁶ Clement of Alexandria, *Miscellanies*

But Hesiod too in what he writes agrees with what was said earlier:

there is not even one seer among human beings on
the earth
who could know the mind of aegis-bearing Zeus

254³⁷ Plutarch, *The Obsolescence of Oracles*

Hesiod thinks that death comes to divine spirits in certain periods of time. For he says, speaking in the character of a Naeid and indicating the length of time with a puzzle,

A screaming crow lives for nine generations
of men who have reached puberty; a deer is four
crows;
the raven grows old at three deer; then the phoenix

³⁶ From the *Melampodia*, as Rzach suggested?

³⁷ From *The Precepts of Chiron* (cf. Fr. 162.2–3), as Bergk suggested?

HESIOD

5 ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς φοῖνικας
 νύμφαι ἐνπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

255 [305 MW; *11 H] Schol. T Hom. *Il.* 18.570c¹ (IV p. 557.25–29 Erbse) “λίνον”

καὶ Ἑσίοδος·

Οὐρανίη δ' ἄρ' ἔτικτε Λίνον πολυνήρατον νιόν·
 ὃν δὴ, ὅσοι βροτοὶ εἰσιν αἰδοὶ καὶ κιθαρισταί,
 πάντες μὲν θρηνεῦσιν ἐν εἰλαπίναις τε χοροῖς τε,
 ἀρχόμενοι δὲ Λίνον καὶ λήγοντες καλέουσιν

256 [306 MW; *12 H] Clemens *Strom.* 1.4.25 (II, p. 16.13 Stählin-Früchtel)

Ἑσίοδος γὰρ τὸν κιθαριστὴν Λίνον

παντοίης σοφίης δεδαηκότα

εἰπὼν καὶ ναύτην οὐκ ὀκνεῖ λέγειν σοφόν, “οὔτέ τι
 ναυτιλίας σεσοφισμένον” (*Op.* 649) γράφων.

257 [307 MW] Schol. Hom. *Od.* 4.231 (I p. 196.3–5 Dindorf)

διαφέρει ὁ Παιήων Ἀπόλλωνος, ὥς καὶ Ἑσίοδος μαρ-
 τυρεῖ·

εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτοιο σαώσαι
 ἢ αὐτὸς Παιήων, ὃς ἀπάντων φάρμακα οἶδεν

OTHER FRAGMENTS

at nine ravens; and we at ten phoenixes,
we beautiful-haired nymphs, daughters of aegis-
holding Zeus.

5

Linus (Fr. 255–56)

255 Scholium on Homer's *Iliad*

“Linus”: and Hesiod,

Ourania bore Linus, her lovely son,
whom all mortals, as many as are bards and lyre-
players,
lament at banquets and dances,
and beginning and ending they call upon Linus

256 Clement of Alexandria, *Miscellanies*

For Hesiod, who calls the lyre-player Linus

him who was knowing in all kinds of expertise

does not hesitate to call even a sailor expert when he writes
that he “had no expertise at all in seafaring” (*Works and Days*
649).

257 Scholium on Homer's *Odyssey*

Paeon is different from Apollo, as Hesiod too testifies:

if Phoebus Apollo were not to rescue from death,
nor Paeon himself, who knows the remedies of all

258 [308 MW] Clemens *Protr.* 7.73.3 (I p. 55.25 Stählin); Clemens *Strom.* 5.114.112 (II, p. 402.10 Stählin)

ταύτη δὲ καὶ ὁ Ἀσκραῖος αἰνίττεται Ἡσίοδος τὸν θεόν·

αὐτὸς γὰρ πάντων βασιλεὺς καὶ κοίρανός ἐστιν,
ἀθανάτων τέ οἱ οὐ τις ἐρήρισταί κράτος ἄλλος

τέ οἱ Buttmann: τε ὁδ' cod. Clem. *Prot.*: σέο δ' cod. Clem. *Strom.*

259 [309 MW] *Epim. Hom.* ε 104 Dyck

Ἡσίοδος·

δῶρα θεῶν μακάρων πλησθαι χθονί

260 [310 MW] Clemens *Strom.* 1.6.36 (II p. 24.2 Stählin-Früchtel)

καὶ Ἡσίοδος·

Μουσάων, αἵ τ' ἄνδρα πολυφραδέοντα τιθεῖσι
θέσπιον αὐδήεντα

261a, b [311 in app. MW]

(a) Schol. Strozz. in Germanici Aratea p. 185.4 Breysig

Phaethontem Solis et Clymenes filium esse dixerunt et
quia paternos currus adfectans sibi atque mundo concre-
mationis detrimenta conflixerit et a Iove fulmine percus-

OTHER FRAGMENTS

258 Clement of Alexandria, *Protreptic*

In this way the Ascraean too, Hesiod, alludes in a hidden way to God:

for himself he is king and ruler over all,
and of the immortals no other one contends with him
for supremacy

259 *Homeric Parsings*

Hesiod:

the gifts of the blessed gods came near to the ground

260 Clement of Alexandria, *Miscellanies*

and Hesiod:

of the Muses, who make a man very eloquent,
one who speaks divinely

Phaethon (Fr. 261–62)

261a, b³⁸ Scholia on Germanicus' translation of Aratus' *Phenomena*

(a) They said that Phaethon was the son of Helios and Clymene and in trying to master his father's chariot he inflicted a harmful conflagration upon himself and the universe, was struck down by Zeus' thunderbolt and fell

³⁸ From the *Astronomy*?

HESIOD

sus in Eridanum deciderit fluvium—sic Hesiodus refert—
et a Sole patre inter sidera conlocatus.

(b) Schol. Strozz. in Germanici Aratea p. 174.6 Breysig,
de Heridano

Hesiodus autem dicit inter astra conlocatum propter
Phaethonta.

262a, b [311 MW]

(a) Hyginus *Fab.* 154 Phaethon Hesiodi

...harum lacrimae, ut Hesiodus indicat, in electrum sunt
duratae; Heliades tamen nominantur. sunt autem Merope
Helie Aegle Lampetie Phoebe Aetherie Dioxippe.

(b) Lactantius Placidus *Narrat. fabul. Ovid. Met.* 2 fab.
2–3 p. 638.7–10 Magnus

sorores Phaethontis Phaethusa Lampetie Phoebe casum
fratris cum deflent, deorum misericordia in arbores
populos mutatae sunt. lacrimae rerum, ut Hesiodus et Eu-
ripides (ed. *Phaethon* pp. 23–24 Diggle) indicant, in
electrum conversae sunt ac fluxisse dicuntur.

263 [312 MW] Aelianus *Var. hist.* 12.20 p. 368 Wilson

λέγει Ἡσίοδος τὴν ἀηδόνα μόνην ὀρνίθων ἀμελεῖν
ὑπνου καὶ διὰ τέλους ἀγρυπνεῖν· τὴν δὲ χελιδόνα οὐκ

OTHER FRAGMENTS

into the river Eridanus—this is how Hesiod tells the story—and was placed by his father Helios among the stars.

(b) But Hesiod says that it (i.e. the constellation of Eridanus) was placed among the stars near to Phaethon.

262a, b³⁹

(a) Hyginus, *Genealogies*

Hesiod's Phaethon: . . . their tears, as Hesiod indicates, hardened into amber; yet they are called the Heliads. They are Merope, Helie, Aegle, Lampetia, Phoebe, Aetherie, and Dioxippe.

(b) Lactantius Placidus, *Narrations of Ovid's Myths*

While Phaethon's sisters, Phaethusa, Lampetie, and Phoebe, were mourning their brother's death, the gods took pity on them and they were transformed into poplar trees. Their tears, as Hesiod and Euripides indicate, were changed into amber and are said to have poured forth.

263 Aelian, *Miscellany*

Hesiod says that the nightingale is the only bird that neglects to sleep and stays awake the whole time, while the

³⁹ From the *Astronomy*? Cf. also Fr. 98.24.

HESIOD

εἰς τὸ παντελὲς ἀγρυπνεῖν, καὶ ταύτῃ δὲ ἀπολωλέναι
τοῦ ὕπνου τὸ ἥμισυ. τιμωρίαν δὲ ἄρα ταύτῃν ἐκτί-
νουσι διὰ τὸ πάθος τὸ ἐν Θράικῃ κατατολμηθὲν τὸ ἐς
τὸ δεῖπνον ἐκείνο τὸ ἄθεσμον.

ἀμελεῖν codd.: ἀμοιρεῖν Duker ταύτῃ Korais: ταύτην codd.

264 [313 MW] Ps. Ammonius *De adf. vocab. diff.* 354 p.
92.9–11 Nickau

καὶ Ἑσίοδος τελευτῆσαι φησί τινα

πρῶτ' ἄλ' ἤϊθεν

265 [314 MW] Schol. A Hom. *Il.* 11.155b (III p. 155.72–
73 Erbse) “ὥς δ' ὅτε πῦρ αἶδηλον ἐν ἀξύλῳ ἐμπέσῃ
ῥλῃ”

ὥς Ἑσίοδος·

τῇλε γὰρ ἀξυλίῃ κατεπύθετο κήλεα νηῶν

266 [315 MW; 48 H] *Etymol. Gen.* s.v. λαρόν λ 36
Colonna, λ 36 Alpers

Ἑσίοδος·

οὐκέτι δὴ βαίνουσι λαροῖς ποσίν

«prima syllaba vocis λαρός longa est. igitur aut βαίνουσι
traiciendum aut lacuna post hanc vocem statuenda» MW

OTHER FRAGMENTS

swallow does not stay awake completely yet for her too half her sleep is lost. They undergo this punishment for the suffering ventured in Thrace with regard to that lawless feast.⁴⁰

264 Pseudo-Ammonius, *On Similar and Different Words*

and Hesiod says that someone died
very untimely, a young man

265 Scholium on Homer's *Iliad*

"as when destructive fire falls upon a dense forest": as Hesiod:
for far away the ships' timbers were rotting for lack of
wood

266 The *Etymologicum Genuinum*

Hesiod:

no longer do they walk on dainty feet⁴¹

⁴⁰ A euphemistic reference to the myth of Philomela, Procne, Tereus, and Itys.

⁴¹ The meter of this line is questionable and the citation may be corrupt or incomplete.

HESIOD

267 [316 MW] Schol. A Hom. *Il.* 24.624 (V p. 626.77–80 Erbse) “ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα”
σημειοῦνταιί τινες, ὅτι Ἑσίοδος ἐποίησεν·

ὥπτησαν μὲν πρῶτα, περιφραδέως δ' ἐρύσαντο

268 [317 MW; *29 H] Galenus *De placitis Hippocr. et Plat.* III 2.17 (I p. 182.13–16 De Lacy) = Chrysippus Fr. 906 (SVF II p. 254.11)

τῶν δ' ἐξ Ἑσιόδου παραγραφέντων ὑπὸ Χρυσίππου
παμπόλλων καὶ αὐτῶν ὄντων ἀρκέσει μοι δυοῖν ἢ
τριῶν ἐπιμνησθῆναι παραδειγμάτων ἕνεκα·

τοῦ[δε] γὰρ ἀέξετο θυμὸς ἐνὶ στήθεσσι φίλοις

269 [318 MW; *30 H] *ibid.* (I p. 182.18 De Lacy)

καὶ

οἷον ἐνὶ στήθεσσι χόλον θυμαλγέ' ἔχουσα

270 [319 MW; 114 H] Strabo 7.7.10

οἱ δὲ Πελασγοὶ τῶν περὶ τὴν Ἑλλάδα δυναστευσάν-
των ἀρχαιότατοι λέγονται. . . ὁ δ' Ἑσίοδος

Δωδώνην φηγόν τε, Πελασγῶν ἔδρανον, ᾗεν

OTHER FRAGMENTS

267 Scholium on Homer's *Iliad*

"and they roasted carefully and drew off": some people mark this line with a critical sign, because Hesiod wrote,
first they roasted, then they drew off carefully

268 Galen, *On the Opinions of Hippocrates and Plato*

Of the passages from Hesiod cited by Chrysippus, very many as they are, it will suffice for me to recall two or three as examples:

for his spirit was increased in his dear breast

269 Galen, *On the Opinions of Hippocrates and Plato*

and,

she, possessing such spirit-paining anger in her breast

270⁴² Strabo, *Geography*

The Pelasgians are said to be the most ancient of those who held power around Greece . . . Hesiod:

he came to Dodona and the oak, seat of the
Pelasgians

⁴² From the *Catalogue of Women*? Cf. Fr. 181.

HESIOD

271 [321 MW] Harpocratio E 130 p. 111 Keaney, p. 133.18 Dindorf

ἔργα νέων. τοῦτο καὶ Ὑπερείδης ἐν τῷ κατ' Αὐτοκλέους (Fr. 57 Jensen) Ὑσιόδου φησὶν εἶναι. παροιμία τίς ἐστίν, ἣν ἀνέγραψε καὶ Ἀριστοφάνης ὁ γραμματικὸς (Aristoph. Byz. Fr. 358 Slater) οὕτως ἔχουσιν·

ἔργα νέων, βουλαὶ δὲ μέσων, εὐχαὶ δὲ γερόντων

272 [322 MW] Porphyrius *De abstinentia* 2.18 (p. 148.13 Nauck)

καὶ τὸν Ὑσιόδον οὖν εἰκότως τὸν τῶν ἀρχαίων θυσίων νόμον ἐπαινοῦντα εἰπεῖν·

ὥς κε πόλις ῥέζῃσι, νόμος δ' ἀρχαῖος ἄριστος

273 [323 MW] Schol. Nicandr. *Ther.* 452 (p. 185 Crugnola)

καὶ Ὑσιόδος·

χρὴ δέ σε πατρὶ < > κτίλον ἔμμεναι

274 [324 MW] Ps. Plato, *Epist.* 11. 359a

συμβουλευσαι μέντοι ἔχω σοί τε καὶ τοῖς οἰκισταῖς, ὁ εἰπόντος μὲν ἐμοῦ, φησὶν Ὑσιόδος, δόξαι ἂν εἶναι φαῦλον,

OTHER FRAGMENTS

271⁴³ Harpocration, *Lexicon of the Ten Orators*

“deeds of young men”: Hyperides too in his speech against Autocles says that this comes from Hesiod. It is a proverb which Aristophanes the grammarian (i.e. of Byzantium) wrote in the following form:

deeds are of the young, counsels of the middle-aged,
prayers of the old

272⁴⁴ Porphyry, *On Abstinence*

and thus Hesiod, praising the custom of ancient sacrifices, quite rightly said,

howsoever the city performs sacrifice, ancient custom
is the best

273⁴⁵ Scholium on Nicander's *Theriaca*

and Hesiod:

you must to your father < > be gentle

274 Pseudo-Plato, *Letter*

I have some advice to give to you and to the city's founders which, as Hesiod says, if I said it, would seem trivial,

⁴³ From the *Precepts of Chiron?* Or the *Great Works?*

⁴⁴ From the *Precepts of Chiron?* Or the *Great Works?*

⁴⁵ From the *Precepts of Chiron?* Or the *Great Works?*

HESIOD

χαλεπὸν δὲ νοῆσαι

εἰπόντος μὲν ἐμοῦ φαῦλον, χαλεπὸν δὲ νοῆσαι sic fragmentum
e testimonio excerpsit Wilamowitz, sed fines loci Hesiodici qui
adfertur incerti sunt

275 [325 MW] Photius *Bibl.* 279, p. 535b 38 Bekker

τὸ δὲ “κνισᾶν ἀγνιάς” παρὰ Ἑσιόδῳ τοῖς θεοῖς θύειν
λέγει.

276 [326 MW] Pollux 3.19

“ἀγαπητὴ” θυγάτηρ ἡ μονογενὴς καθ’ Ἑσίοδον.

277 [327 MW] Audacis Excerpta, *Gramm. Lat.* VII p.
332 Keil

qui primum his observationibus in componendis carmini-
bus usi sunt? Phemonoe dicitur Apollinis vates prima per
insaniam ita locuta, cuius Hesiodus meminit.

278 [328 MW] Schol. AT Hom. *Il.* 21.528b¹ (V p. 248.77
Erbse) “πεφυζότες”

ὄθεν

ἄφυζαν

τὸν λέοντα Ἑσίοδος εἶπεν.



275 Photius, *Library*

the phrase

fill the streets with the aromas of burnt sacrifice
in Hesiod means to sacrifice to the gods.

276 Pollux, *Onomasticon*

beloved

daughter is the only-born one according to Hesiod.

277 Audax, *Excerpts from the Books* (scil. on Grammar)
of Scaurus and Palladius

Who were the first ones who made use of these observations in composing their poems? Phemonoe, the priestess of Apollo, is said to have been the first to speak in this way, because of insanity; Hesiod mentions her.

278 Scholium on Homer's *Iliad*

"fleeing": Hesiod called the lion

unfleeing

⁴⁶ The last four words are certainly intended by Pseudo-Plato as a citation from (Pseudo-)Hesiod, but it is uncertain how much of the rest of this sentence is to be assigned to the quoting author, how much to the quoted one.

HESIOD

279 [329 MW] Strabo 8.5.3

Ἑσιόδου δέ, ὅτι τὸ βριθὺ καὶ βριαρὸν

βρῖ

λέγει.

280 [330 MW] Tzetzes, *Exeges. Iliad.* p. 4.9 Hermann

καὶ ἕτεροι δὲ πλείστοι, ὥσπερ καὶ Ποσειδώνιος ὁ Ἀπολλωνιάτης (Fr. 235 Blau) ὁ τῷ Ἑσιόδῳ μέμψιν ἐπάγων ὡς παραφθείραντί τινας τῶν Ὀμήρου λέξεων τὸν Οἰλέα “ Ἰλέα” εἰπόντι καὶ τὸν νήδυμον

ἥδυμον

καὶ ἄλλα ἅττα τοιαῦτα, τῆς Ὀμηρικῆς ἐπεμελήθησαν ἐξηγήσεως.

281 [331 MW] Schol. Philostrat. *Heroic.* p. 464 Boissonade

εὐρίσκεται δὲ καὶ παρ’ Ἑσιόδῳ μόνῳ. . .

ὅτων

282 [332 MW] *Epim. Hom.* a 253 Dyck

Ἑσιόδος δὲ τὸ

Πρόκριν

OTHER FRAGMENTS

279 Strabo, *Geography*

and Hesiod, because he says, instead of βριθύ (“burden-some”) and βριαρόν (“burly”),

βρι (“bur”)

280 Tzetzes on Homer’s *Iliad*

And many others dedicated themselves to Homeric exegesis, like Posidonius of Apollonia, who criticized Hesiod for having corrupted some Homeric usages, saying “Ileus” instead of “Oileus” (Fr. 176), and

ἡδυμον (“sweet”)

instead of νήδυμον (“sweet”), and some others like this.

281 Scholium on Philostratus’ *Heroicus*

and it is found in Hesiod alone . . . :

ὅτων (“of those who”)

282 *Homeric Parsings*

and Hesiod the name

Procris

HESIOD

παρὰ τὸ κρίσις, πρόκρισις, πρόκρισιν, καὶ ἐν συγκο-
πῇ Πρόκριν.

283 [333 MW; *31 H] Pollux 1.231

καὶ

φυλλοχόος μὴν

... ὡς Ἑσίοδος.

284 [335 MW; *32 H] Lesbonax περὶ σχημάτων Fr. 2p.
178.8 Blank

καὶ παρ' Ἑσιόδῳ

δαϊζόμενοιο πόληος

δαϊζόμενοιο Ruhnken: δαϊζόμενου codd.

285 [337 MW] Schol. E Hom. *Od.* 7.104 (I p. 332.9–13
Dindorf) “αἱ μὲν ἀλετρεύουσι μύλης ἐπι μήλοπα καρ-
πόν”

οἱ δέ, ὅτι τὸ ἔριον ἐπὶ τοῦ μηροῦ ἔστρεφον· μύλη γὰρ
καὶ τὸ ἄκρον τοῦ μηροῦ. καὶ Ἑσίοδος γὰρ φησι τό

ἀλετρεύουσι μύλης ἐπι μήλοπα καρπόν,

ἐπὶ τῆς ἡλακάτης τῆς στρεφομένης δίκην μύλης·
μήλοπα γὰρ τὸν τῶν προβάτων καρπόν, ἥτοι τὸν
μαλλόν.

OTHER FRAGMENTS

derived from *krisis* (“judgment”), *prokrisis* (“preference”) and in abbreviated form *Procris*.⁴⁷

283 Pollux, *Onomasticon*

and

leaf-shedding month

... as for example Hesiod.

284 Lesbonax, *On Rhetorical Figures*

and in Hesiod,

as the city was being rent

285 Scholium on Homer's *Odyssey*

“some (scil. of the women) grind apple-colored grain on a handmill” (*Od.* 7.104): some (scil. say) that they were winding wool on their thighs; for *μύλη* (handmill) is also the end of the thigh. For Hesiod too says

they grind appled-colored grain on a handmill,

applied to a spindle which is turned like a handmill. For (scil. they say,) apple-colored is the produce of the sheep, namely wool.

⁴⁷ Procris' name is connected etymologically here with *πρόκρισις* (“preference”).

HESIOD

286a, b [339 MW; 113 H]

(a) *Etymol. Symeonis* α 356 L.-L. (cf. *Etymol. Gen.* α 232)

ὥς παρ' Ἡσιόδῳ

ἀκαλὰ προχέων

προχέων cod. Voss. in textu, *προρρέων* in margine

(b) Steph. Byz. s. v. Παρθένιος p. 503.21 Meineke

Παρθένιος· ποταμὸς ἐν μέσῳ τῆς Ἀμαστριανῶν πό-
λεως ῥέων. ἐκλήθη δὲ . . διὰ τὸ ἡρεμαῖον καὶ παρ-
θενῶδες τοῦ ῥεύματος·

ὥς ἀκαλὰ προρέων ὥς ἀβρὴ παρθένος εἶσιν

287 [340 MW] Strabo 13.1.12 de Priapo

ἀπεδείχθη δὲ θεὸς οὗτος ὑπὸ τῶν νεωτέρων· οὐδὲ γὰρ
Ἡσίοδος οἶδε Πρίαπον.

288 [341 MW] Schol. Hom. *Od.* 19.34 (II p. 670.21–23
Dindorf) “λύχνον”

τῷ δὲ παρ' ἡμῖν καλουμένῳ λύχνῳ τοὺς ἥρωας χρω-
μένους ὁ ποιητὴς οὐκ εἰσάγει οὐδὲ Ἡσίοδος μέμνηται.

OTHER FRAGMENTS

286a, b

(a) the *Etymologicum of Symeon*

as in Hesiod

pouring forth gently

(b) Stephanus of Byzantium, *Geographical Lexicon*

“Parthenius”: a river flowing in the middle of the city of Amastris. It was named . . . because of the gentleness and maidenliness of its flow⁴⁸:

flowing forth gently as a graceful maiden walks

287 Strabo, *Geography*

He (i.e. Priapus) was proclaimed a god by people in more modern times. For Hesiod too is ignorant of Priapus.

288 Scholium on Homer’s *Odyssey*

“lamp”: The poet (i.e. Homer) does not introduce the heroes making use of what is called a lamp in our times, nor does Hesiod mention it.

⁴⁸ The name of the river is connected etymologically here with *παρθένος*, “maiden.”

HESIOD

289 [342 MW] Arg. Soph. *Oed. Reg.* ii

ὅτι δὲ νεώτερον τὸ τοῦ “τυράννου” ὄνομα δῆλον· οὔτε
γὰρ Ὅμηρος οὔτε Ἡσίοδος οὔτε ἄλλος οὐδεὶς τῶν
παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει.

FRAGMENTA DUBIA

290 [122 MW] Natalis Comes *Mythologiae* 8.22 (p. 479
ed. Patav. 1616)

alii Oeneum patrem Inachi fuisse putarunt, quare fuit
Oenides ab Hesiodo in sacro sermone ita appellatus:

Ἰναχος Οἰνείδης Κρονίδη πολὺν φίλτατον ὕδωρ
Inachus Oenides coelo gratissimus amnis

291 [265 MW] Natalis Comes *Mythologiae* 7.1 (p. 370
ed. Patav. 1616)

fama est Herculem in Triphyliam regionem Eleorum pro-
fectum habuisse controversiam de voracitate cum Lepreo
Pyrgei filio, ut inquit Hesiodus in Ceycis nuptiis; atque
cum uterque bovem in epulas occidisset, Lepreus nihilo
fuit tardior aut imparatior edendo inventus. sed cum post
epulas ventum esset ad pugnam ob indignationem aemu-
lae virtutis, Lepreus cecidit ob vim Herculeam.

292 [214 MW] Schol. D Hom. *Il.* 6.35 (p. 256 van Thiel)

Ἀχιλλεὺς ἐπὶ τῶν Τρωϊκῶν πολέμων πορθῶν τὰς περι-

OTHER FRAGMENTS

289 Argument to Sophocles' *Oedipus the King*

It is clear that the word "tyrant" is more modern. For neither Homer nor Hesiod nor any of the other ancients uses the term "tyrant" in his poems.

DOUBTFUL FRAGMENTS

290 Natale Conti,⁴⁹ *Mythologies*

Others thought that Oeneus was the father of Inachus, so that he was called "Oeneus' son" in sacred discourse by Hesiod, thusly:

Inachus, Oeneus' son, by far the dearest water to
Cronus' son

291 Natale Conti, *Mythologies*

According to legend, when Heracles set out for Triphylia, a district of Elis, he had a competition in gluttony with Lepreus, the son of Pyrgeus, as Hesiod says in *The Wedding of Ceyx*; and after each one had killed an ox for his meal, Lepreus turned out to be not at all slower or less ready to eat. But after dinner they came to blows because of each one's resentment at his rival's virtue, and Lepreus fell victim to Hercules' force.

292 Scholium on Homer's *Iliad*

During the Trojan War, Achilles plundered the cities

⁴⁹ Renaissance mythographer (1520–80).

HESIOD

οίκους πόλεις τῆς Ἰλίου ἀφίκετο εἰς τὴν πάλαι Κολώνειαν, νυνὶ δὲ Πήδασον καλουμένην. ἀπεγνωκότος δὲ αὐτοῦ τὴν εἰς τέλος πολιορκίαν καὶ μέλλοντος ἀναχωρεῖν, φασὶ παρθένον ἐντὸς οὔσαν τοῦ τείχους ἐρασθῆναι τοῦ Ἀχιλλέως καὶ λαβοῦσαν μῆλον ἐπιγράψαι, καὶ ῥύψαι εἰς τὸ μέσον τῶν Ἀχαιῶν. ἦν δὲ οὕτως ἐπιγεγραμμένον·

Μὴ σπεῦδε, Ἀχιλλεῦ, ἕως ἂν Κολώνειαν ἔλῃς·
ὔδωρ γὰρ οὐκ ἔνεστι, διψῶσι κακῶς.

τὸν δὲ Ἀχιλλέα οὕτως ἐπιμείναντα ἐλεῖν τὴν πόλιν τῇ τοῦ ὕδατος ἐνδείᾳ. ἱστορεῖ Δημήτριος †ἀσκητῆς.

Κολώνειαν: μὲν Μονηΐαν YQXR: μὲν Μομηνίαν A ἕως ἂν Κολώνειαν: πρὶν Μονηΐαν YQR: πρὶν Μομηνίαν A ἱστορεῖ Δημήτριος καὶ Ἡσιόδος Y: ἡ ἱστορία παρὰ Δημητρίῳ καὶ Ἡσιόδῳ QXRA

293a, b, c [338 MW]

(a) Plutarchus *De Stoicorum repugnantibus* 8, p. 1034e

πρὸς τὸν εἰπόντα

μηδὲ δίκην δικάσης, πρὶν ἄμφω μῦθον ἀκούσης
ἀντέλεγεν ὁ Ζήνων (Fr. 78, I p. 23 SVF) . . .

⁵⁰ Metrically, these lines cannot belong to Hesiod.

⁵¹ The last word of this scholium is corrupt in the one manuscript that has this reading; all the other manuscripts attribute the

OTHER FRAGMENTS

which lay around Ilion. He arrived at one which used to be called Coloneia and is now called Pedasus; he decided against an unconditional siege and was just about to leave, when, they say, a maiden within the walls who was seized by desire for Achilles took an apple and wrote onto it and threw it into the midst of the Achaeans. What was written on it was,

Do not rush off, Achilles, before you capture
Coloneia.

For there is no water in it; they are terribly thirsty.⁵⁰

Achilles remained and captured the city because of its lack of water. The story is in Demetrius the †practicer†.⁵¹

293a, b, c⁵²

(a) Plutarch, *On Stoic Self-Contradictions*

against the man who said,

do not pass judgment before you hear the speech of
both

Zeno replied . . .

story to "Demetrius and Hesiod." It is unclear which Demetrius is meant: perhaps Demetrius of Phaleron (Fr. 157 SOD = Fr. 207 Wehrli) or Demetrius of Scepsis (Fr. 32 Gaede).

⁵² From the *Precepts of Chiron*? But other authors attribute the same words to Sisyphus and Pittheus or to Democritus.



HESIOD

(b) Aristoph. *Vespa* 725

ἦ που σοφὸς ἦν ὅστις ἔφασκεν· “πρὶν ἂν ἀμφοῖν
μῦθον ἀκούσης,
οὐκ ἂν δικάσῃς”.

(c) Cicero ad Attic. 7.18.4

ego autem etsi illud ψευδησιόδειον—ita enim putatur—
obseruo, μηδὲ δίκην . . .

sed cf. Theophr. apud Schol. Eur. *Hipp.* 264 (II p. 39.7–8
Schwartz); Ps. Phocyl. 87; *Corp. Paroem. Gr.* II p. 759.14–15
(Mantissa proverb. 2.6)

294 [343 MW] Galenus *De placitis Hippocr. et Plat.* III
8.11–14 (I p. 226.4–22 De Lacy) = Chrysippus Fr. 908
(SVF II p. 257.10–28)

ἐκ ταύτης ἔριδος ἣ μὲν τέκε φαίδιμον υἱὸν
Ἕφαιστον τέχνησιν ἄνευ Διὸς αἰγιόχοιο
ἐκ πάντων παλάμησι κεκασμένον Οὐρανιώνων·
αὐτὰρ ὃ γ' Ὀκεανοῦ καὶ Τηθύος ἠνκόμοιο
5 κούρη νόσφ' Ἑρῆς παρελέξατο καλλιπαρήου
ἕξαπαφὼν Μῆτιν καίπερ πολύιδριν ἐοῦσαν·
συμμάρψας δ' ὃ γε χερσὶν ἐὴν ἐγκάτθετο νηδύν,
δείσας μὴ τέξῃ κρατερώτερον ἄλλο κερανοῦ·
τούνεκά μιν Κρονίδης ὑψίζυγος αἰθέρι ναίων
10 κάππιεν ἑξαπίνης. ἣ δ' αὐτίκα Παλλάδ' Ἀθήνην
κύσατο· τὴν μὲν ἔτικτε πατὴρ ἀνδρῶν τε θεῶν τε

OTHER FRAGMENTS

(b) Aristophanes, *Wasps*

Indeed the man was wise who said, "Before you hear the speech of both you should not pass judgment."

(c) Cicero, Letter to Atticus

Even if I comply with that pseudo-Hesiodic (for that is what they think) "do not (scil. pass) judgment" . . .

294 Galen, *On the Opinions of Hippocrates and Plato*

Out of this strife she⁵³ bore an illustrious son,
by her devices, without aegis-holding Zeus: Hephaestus,
expert with his skilled hands beyond all of Sky's
descendants.

But he⁵⁴ bedded beside the daughter of Ocean and
beautiful-haired Tethys, apart from beautiful-cheeked
Hera, 5

deceiving Metis, shrewd though she is.

Grabbing her with his hands he put her down into his
belly,

fearing lest she bear something else stronger than the
thunderbolt;

for this reason Cronus' high-throned son, who dwells in
the aether,

suddenly swallowed her down. At once she became
pregnant 10

with Pallas Athena: her the father of men and of gods
bore

⁵³ Hera.

⁵⁴ Zeus.

HESIOD

- πὰρ κορυφήν, Τρίτωνος ἐπ' ὄχθησιν ποταμοῖο.
 Μῆτις δ' αὖτε Ζηνὸς ὑπὸ σπλάγχνοις λελαθυῖα
 ἦστο, Ἀθηναίης μήτηρ, τέκταινα δικαίων,
 15 πλείστα θεῶν εἰδυῖα καταθνητῶν τ' ἀνθρώπων.
 †ένθα θεὰ παρέλεκτο Θέμις† παλάμαις περὶ πάντων
 ἀθανάτων ἐκέκασθ' οἱ Ὀλύμπια δώματ' ἔχουσιν,
 αἰγίδα ποιήσασα φοβέστρατον ἔντος Ἀθήνης·
 σὺν τῇ ἐγείνατό μιν, πολεμήϊα τεύχε' ἔχουσιν.

2 τέχνησιν fortasse corruptum

295 [355 MW] Schol. Stat. *Theb.* 3.483 (pp. 169.23–170.4 Jahnke)

rationem redditurus est, unde concessum sit avibus futura praedicere. . prima opinio est ab Hesiodo: futura praedicere quia supernus conditor orbis, cum chaos figuraret in semina, hanc illis potestatem concessit.

296 [356 MW] Iosephus *Antiqu. Iud.* 1.108

Ἡσίοδος τε καὶ Ἑκαταῖος (FGrHist 1 F 35) καὶ Ἑλλάνικος (FGrHist 4 F 202) καὶ Ἀκουσίλαος (FGrHist 2 F 46) καὶ πρὸς τούτοις Ἐφωρος (FGrHist 70 F 238) καὶ Νικόλαος (FGrHist 90 F 141) ἱστοροῦσι τοὺς ἀρχαίους ζήσαντας ἔτη χίλια.

OTHER FRAGMENTS

by his head on the banks of the river Triton.
Metis then was sitting concealed down in Zeus' entrails,
Athena's mother, builder of what is just,
who of the gods and mortal human beings knows the
most.

15

†Then the goddess Themis bedded beside him†. With
her skilled hands she was expert beyond all
the immortals who have their mansions on Olympus;
she made the aegis, Athena's army-frightening
breastplate:
together with that he bore her, wearing her warlike
armor.

295 Scholium on Statius' *Thebaid*

He⁵⁵ is going to explain why it is granted to birds to predict future events. . . . The first opinion is from Hesiod: that they predict future events because the supreme founder of the world granted them this ability when he was shaping chaos into the elements.

296 Josephus, *Jewish Antiquities*

Hesiod and Hecataeus and Hellanicus and Acusilaus and besides these Ephorus and Nicolaus relate that the ancients lived a thousand years.

⁵⁵ Statius, or Amphiaraus, the seer who speaks the lines in Statius' poem which are being commented on here? From the *Bird Omens*? Or from the *Melampodia*?



HESIOD

297 [357 MW] Schol. Pind. *Nem.* 2.1 (III p. 31.7-12 Drachmann) de rhapsodis

Φιλόχορος δὲ (FGrHist 328 F 212) ἀπὸ τοῦ συντιθέναι καὶ ῥάπτειν τὴν ὥδην οὕτω φησὶν αὐτοὺς (scil. τοὺς ῥαψωδούς) προσκεκληῆσθαι. δηλοῖ δὲ ὁ Ἡσίοδος λέγων·

ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὅμηρος ἀοιδοὶ
μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν,
Φοῖβον Ἀπόλλωνα χρυσάορον, ὃν τέκε Λητώ

298 [358 MW] Paraphrasis Lycophr. 822 (I, p. 71 Scheer)
πρῶτος Ἡσίοδος περὶ τῆς Ἑλένης τὸ εἶδωλον παρή-
γαγε.

299a, b [360 MW]

(a) Servius auctus in Verg. *Aen.* 4.484 (I pp. 552.22-553.2 Thilo, III p. 410.21-22 ed. Harvard.)

Hesiodus has Hesperidas Aeglen, Erytheam, Hesperethusam, Noctis filias, ultra Oceanum mala aurea habuisse dicit.

(b) Schol. Clem. *Protrept.* p. 302.34.303.2 Stählin

Ἑσπερίδες νύμφαι τινὲς νόμιοι οὕτω λεγόμεναι, αἱ φυλάττουσαι τὰ λεγόμενα χρύσεια μῆλα· “ἡ δὲ Ἑρύ-

OTHER FRAGMENTS

297 Scholium on Pindar's *Nemeans*

Philochorus says that they (i.e. the rhapsodes) were called this from composing and stitching together their song. Hesiod indicates this when he says,

In Delos then for the first time Homer and I, bards,
sang, stitching together our song with new hymns,
of Phoebus Apollo with his golden sword, whom Leto
bore

298 Paraphrase of Lycophron's *Alexandra*

Hesiod was the first to introduce the phantom in connection with Helen.

299a,b

(a) Servius on Virgil's *Aeneid*

Hesiod says that these Hesperides, Aegle, Erythea, and Hesperethusa, the daughters of Night, kept the golden apples beyond Ocean.

(b) Scholium on Clement of Alexandria's *Protreptic*

The Hesperides are certain pastoral nymphs who bear this name, who guard the so-called golden apples:

HESIOD

θεια καὶ Ἑσπερέθουσα βοῶπις", ὥς φησιν Ἀπολ.
λώνιος ὁ Ῥόδιος (4. 1427).

300a, b [361 MW]

(a) Plato *Resp.* 3. 390e

οὐδ' ἄστέον αὐτοῖς ὅτι

δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας

(b) *Suda* δ 1451 (II p. 135.12 Adler)

"δῶρα—βασιλῆας". οἱ μὲν Ἑσιόδειον οἶονται τὸν στί-
χον. . .

301 [362 MW] Clemens *Strom.* 5.14.107.2 (II p. 397.21
Stählin)

Ἑσίοδος μὲν οὖν οὕτως περὶ αὐτῆς (sc. τῆς ἐβδόμης
ἡμέρας) λέγει· "πρῶτον ἔνη τετράς τε καὶ ἐβδόμη
ἱερὸν ἡμαρ" (*Op.* 770), καὶ πάλιν

ἐβδομάτῃ δ' αὖτις λαμπρὸν φάος ἡελίοιο

302 [363* MW] Apollonius Soph. *Lex. Hom.* p. 164.14
Bekker

ὥς καὶ Ἑλινόδωρος·

φοῖβον ὕδωρ ἐπάγων κέρας' Ὀκεανοῖο ροῇσι

Ἑλινόδωρος codd.: Ἑσίοδος Villosion

OTHER FRAGMENTS

“Erythea and cow-eyed Hesperethusa,” as Apollonius
Rhodius says.

300a, b

(a) Plato, *Republic*

nor should one sing to them that

gifts persuade gods, gifts reverend kings

(b) The *Suda*

“gifts . . . kings”: some think that this line comes from
Hesiod . . .

301 Clement of Alexandria, *Miscellanies*

Hesiod speaks in this way about it (i.e. the seventh day), “to
begin with, the first, the fourth, and the seventh, a holy day”
(*Works and Days* 770), and again,

on the seventh again, the bright light of the sun

302 Apollonius Sophista, *Homeric Lexicon*

as Heliodorus⁵⁶ too,

bringing pure water, he mixed it with Ocean’s streams

⁵⁶ Villoison suggested emending the name to that of Hesiod.

HESIOD

303 [364 MW] Aristot. *Hist. Animal.* 8.18. 601a31-b3.

τὰ μὲν οὖν γαμφώνυχα. . . ὥς ἀπλῶς εἰπεῖν ἄποτα
πάμπαν ἐστίν. ἀλλ' Ἡσίοδος ἡγνόμενόν τοῦτο πεποιήκει
γὰρ τὸν τῆς μαντείας πρόεδρον αἰτὸν ἐν τῇ διηγέσει
τῇ περὶ τὴν πολιορκίαν τὴν Νίνου πίνοντα.

304 [125* MW; 43 H] Hesych. ι 1185 (II p. 384 Latte)

Ἰὼ Καλλιθύεσσα

Καλλιθύεσσα ἐκαλεῖτο ἡ πρώτη ἱέρεια τῆς Ἀθηνᾶς.

305 [*39H] Ps. Apollod. *Bibl.* 3.32 = *Collectanea Alexandrina* pp. 71-72 Powell

τὰ ὀνόματα τῶν Ἀκταίωνος κυνῶν ἐκ τῶν <...> οὕτω

δὴ νῦν καλὸν σῶμα περισταδόν, ἥντε θηρός,
τοῦδε δάσαντο κύνες κρατεροί. πέλας † Ἄρκενα†
πρώτη.

< > μετὰ ταύτην ἄλκιμα τέκνα,
Λυγκεὺς καὶ Βαλῖος πόδας αἰνετός, ἥδ'

Ἀμάρυνθος

5 καὶ <κεν> τοὺς ὀνομαστί διηνεκέως καταλέξει

< > τότε Ἀκταῖον κτείνει Διὸς ἐννεσίῃσι
πρῶτοι γὰρ μέλαν αἷμα πῖον σφετέροιο ἄνακτος
Σπαρτός τ' Ὠμαργός τε Βορῆς τ' αἰψηροκέλευθος

⁵⁷ I.e. predators.

OTHER FRAGMENTS

303 Aristotle, *History of Animals*

Birds with crooked talons⁵⁷ . . . in general do not drink at all. But Hesiod did not know this; for in his narrative about the siege of Nineveh he wrote that the eagle which presided at the divination was drinking.

304 Hesychius, *Alphabetical Collection of All Words*

Io Callithyessa

Callithyessa was the name of the first priestess of Athena.

305⁵⁸ Pseudo-Apollodorus, *Library*

The names of Actaeon's dogs from the < > as follows:

Now, standing around his beautiful body as though it
were a beast's,
his strong dogs divided him up: nearby, †Arcena† first
of all

< >, after her the mighty whelps

Lynceus and Balios, praised for its feet, and

Amarynthus,

and those whom if you listed them by name from

beginning to end

< > to kill Actaeon then by the plans of Zeus.

For the first to drink the black blood of their master
were

Spartus and Omargus and swift-pathed Bores.

⁵⁸ Some scholars consider this fragment archaic and possibly Hesiodic, but most attribute it to the Hellenistic period.

HESIOD

οὔτοι δ' Ἀκταίου πρῶτοι φάγον αἶμά τ' ἔδαιψαν
 τοὺς δὲ μέτ' ἄλλοι πάντες ἐπέσσυθεν ἐμμεμαῶτες
 {ἀργαλέων ὀδυνῶν ἄκος ἔμμεναι ἀνθρώποισιν}

- 1 θῆρες codd.: corr. Scaliger 2 τοῦ codd.: corr. Scaliger
 4 βανός codd.: corr. Mitscherlich, Bergk 5 <κεν> Gallavotti
 7 πρῶτοι Aegius: πρῶτος codd. πῖον Scaliger: ἀπὸ codd.
 8 Σπαρτός Aegius: παρτός codd. Ὠμαργός Bekker: ὦν ἀργός
 codd. 9 οὔτοι δ' Parisinus 2722, οὐ δ' ceteri
 10 ἐπέσσυθεν Scaliger: ἐπέσσυθον codd.

306 [344 MW] Bacch. 5.191–94 Snell-Maehler

Βοιωτὸς ἀνὴρ τᾶδε φών[ησεν, γλυκειᾶν
 Ἑσίοδος πρόπολος
 Μουσᾶν, ὃν <ἄν> ἀθάνατοι τιμῶσι, τούτῳ
 καὶ βροτῶν φήμαν ἔπ[εσθαι.

193 ἄν add. Housman, Wilamowitz, Blass

OTHER FRAGMENTS

These were the first to eat of Actaeon and to lap up
his blood,
and after these all the others rushed eagerly upon
him.
{to be a cure of terrible pains for human beings}⁵⁹

306⁶⁰ Bacchylides, *Epinician Odes*

A Boeotian man spoke thus, Hesiod,
servant of the [sweet
Muses: “whomever the immortals honor, him
the fame of mortals too does follow.”

⁵⁹ The last line does not seem to fit the context of the rest of the fragment.

⁶⁰ Bacchylides’ quotation corresponds to nothing in Hesiod’s extant poems or in the surviving fragments of poems attributed to him in antiquity. It may be a reference to a passage that has not survived from a lost poem; or it may be a very distant allusion to *Th* 81–97; or it may be a reminiscence of some other poet (cf. *Theognis* 169).

FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
1	1	1
2	5	2
3	2	-
4	3	-
5	4	-
6	6	-
7	7	3
8	8	42
9	9	4
10	10(a)	5
11	10(b)	-
12	10(d)	-
13	17(a)	11
14	17(b)	-
15a, b	18	-
16	19	-
17	20	-
18	22	14
19	23(a)	15

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
20a, b	23(b), (b) in app.	-
21	24	-
22	25	16
23	26	17
24	27	18
25	28	-
26	15	-
27	30	20
28	320	22
29	32	23
30	31	24
31	33(a)	25
32	33(b)	-
33	35	26a
34	34	26c
35	37	27
36	40	28
37	38	-
38	68	-
39	69*	29
40	91	30
41	70	31
42	71	-
43	71	-
44	77*	*17
45	78	125
46	71A OCT	*1
47	73	*2

FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
48	75,76	*3,*4
49	72	-
50	74	-
51	72	-
52	49	41(b)
53a, b	50	Meg1,Meg2
54	53	-
55	51	Meg3
56	51	-
57	52	-
58	54(a)+57	Meg5, Meg 6
59a, b	54(c), (b)	-
60	58	Meg9
61	62	-
62	62	33(a)
63	62	33(b)
64	63	-
65	64	32
66	65	34
67	66	35
68	67(b)	36
69	43(a)	37
70	43(b)	-
71	43(c)	-
72	124	-
73	124	-
74	126	44
75	127	-
76a, b	128	-
		45(a), (b)

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
77	129	46
78	130	-
79	131	-
80	131	-
81	132	47
82	133	49
83	132 in app.	-
84	12	-
85	13	50
86	12	51
87	121	*33
88	137	54
89	140	-
90	141	56
91	142	-
92	144	58
93	145	59
94	145A OCT	60
95	146	61
96	138	-
97	151	62
98	150	63
99	150 in app.	-
100	152	-
101	153	-
102	153	-
103	155	-
104a, b	156	65
105	157	-

FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
106	139	-
107	139	-
108	158	*34
109	159	*35
110a, b, c	160	-
111	161	*15
112	162	-
113	167	88
114	164	-
115	163	-
116	166	66
117	165	72
118	169*	73
119	170*	74
120	171	75
121	177	79
122	179	81
123	185	82
124	181	87
125	182	-
126	183	-
127	183	-
128	184	-
129	184	-
130	188A OCT	-
131	244*	86
132	189	-
133	190	89
134	191	-

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
135	192	-
136	193	90
137 a, b, c	194	-
138	195	91
139	-	-
140	229	93
141	230	-
142	219	-
143	226	-
144	222	-
145	205	95
146	206	*26
147	212(a)	-
148	207	-
149	208	-
150	209	97
151	210	-
152	212(b)+211	99+100
153	213	-
154 a, b, c,	196 + 197 + 198	104 + 105 + 106
d, e	+ 199 + 200	+ 108 + 109
155	204	110
156	202	-
157	p. 190a OCT	-
158	215	101
159	216	-
160	217	102
161a, b	217A OCT + 346	-

FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
	-	103
162	42	-
163	59	70
164	87	-
165	218	-
166	220	-
167	221	*10
168	223	-
169	224	-
170	225	-
171	227*	*20
172	228	*18
173	231	*21
174	232	-
175	235	112
176	236	124
177	237	-
178	239	116
179	238	-
180	240	115
181	180	111
182	41	*23
183	242	*28
184	246	-
185	247	-
186	248, 249	Meg10, Meg11
187a, b	250	-
188	251(a), (b)	Meg12
189a, b	252	Meg13
190		

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
191a, b, c	253	
192	254	Meg14
193	255	-
194a, b	256	-
195	257	-
196	258	Meg15
197a, b	259(a)	-
198	260	-
199a, b	261	-
200	262	-
201	363A	-
202	263	-
203	264*	-
204a, b, c,	266(a), (b), (c),	-
d, e	267	-
205	268	-
206	270	-
207	271	-
208	272	-
209	274	-
210	273	-
211a, b	275	-
212	276	-
213	277	-
214	278	-
215	279	-
216	280	-
217a, b	282	-
218	283	-

FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
219	284	-
220	285	-
221	286	-
222	287	-
223	288	-
224	289	-
225	290	-
226	290	-
227a, b	291	-
228	292	-
229	293	-
230	294	-
231	294	-
232	296	-
233	295	-
234	297	-
235a, b	298	-
236	299	-
237	300	-
238	301	-
239	60	71
240	61	*24
241	135	*5
242	136	*6
243	147	-
244	148(a)	-
245	149	-
246	148(b)	-
247	176	*8

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
248	175	*9
249	203	*25
250	233	*22
251	234	*16
252a, b	241	-
253	303	-
254	304	-
255	305	*11
256	306	*12
257	307	-
258	308	-
259	309	-
260	310	-
261a, b	311 in app.	-
262a, b	311	-
263	312	-
264	313	-
265	314	-
266	315	48
267	316	-
268	317	*29
269	318	*30
270	319	114
271	321	-
272	322	-
273	323	-
274	324	-
275	325	-
276	326	-



FRAGMENT CONCORDANCES

Most	Merkelbach- West or OCT	Hirschberger
277	327	-
278	328	-
279	329	-
280	330	-
281	331	-
282	332	-
283	333	*31
284	335	*32
285	337	-
286a, b	339	113
287	340	-
288	341	-
289	342	-
290	122	-
291	265	-
292	214	-
293a, b, c	338	-
294	343	-
295	355	-
296	356	-
297	357	-
298	358	-
299a, b	360	-
300a, b	361	-
301	362	-
302	363*	-
303	364	-
304	125*	-
305	-	43
		*39

HESIOD

Most	Merkelbach- West or OCT	Hirschberger
306	344	

Merkelbach- West or OCT	Most	Hirschberger
1	1	1
2	3	-
3	4	-
4	5	-
5	2	2
6	6	-
7	7	3
8	8	42
9	9	4
10(a)	10	5
10(b)	11	5.17-19
10(c) = 245	10.62	5.62
10(d)	12	-
10(e)	-	-
11 = 10.49-55	10.49-55	5.49-55
12	84, 86	-, 51
13	85	50
14 = 10.55-65	10.55-65	5.55-65
15	26	-
16 = 10.91-103	10.91-103	5.91-103
17(a)	13	11
17(b)	14	-
18	15a,b	-
19	16	-

FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
20	17	-
21	-	9
22	18	14
23(a)	19	15
23(b)	20a	-
23(b) in app.	20b	-
24	21	-
25	22	16
26	23	17
27	24	18
28	25	-
29	-	19
30	27	20
31	30	24
32	29	23
33(a)	31	25
33(b)	32	-
34	34	26c
35	33	26a
36 = 35.10-14	33.10-14	26b
37	35	27
38	37	-
39	-	-
40	36	28
41	183	*23
42	163	-
43(a)	69	37
43(b)	70	-
43(c)	71	-

HESIOD

Merkelbach- West or OCT	Most	Hirschberger
44	-	37.22-28
45	-	37.27-32
46	-	38
47	-	39
48	-	40
49	52	41(b)
50	53a,b	Meg1,2
51	55, 56	Meg3
52	57	-
53	54	-
54(a) + 57	58	Meg5,6
54(b)	59b	-
54(c)	59a	-
55	-	Meg8
56	-	Meg7
57: cf. 54(a)	58	Meg6
58	60	Meg9
59	164	70
60	239	71
61	240	*24
62	61, 62, 63	-, 33a, 33b
63	64	-
64	65	32
65	66	34
66	67	35
67(a)	-	36
67(b)	68	36
68	38	-
69*	39	29

FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
70	41	31
71	42, 43	-
71A	46	*1
72	49, 51	-
73	47	*2
74	50	-
75	48	*3
76	48	*4
77*	44	*17
78	45	125
79	-	53
80	-	*19
81	-	94
82	-	13
83	-	67
84	-	119
85	-	120
86	-	118
87	165	-
88	-	68
89	-	55
90	-	69
91	40	30
92	-	126
93	-	127
94	-	92
95	-	117
96	-	41a
97	-	7

HESIOD

Merkelbach- West or OCT	Most	Hirschberger
98	-	128
99	-	129
100	-	130
101	-	131
102	-	132
103	-	133
104	-	134
105	-	122
106	-	Meg4
107	-	135
108	-	136
109	-	137
110	-	138
111	-	139
112	-	*36
113	-	12
114	-	121
115	-	140
116	-	21
117	-	8
118	-	10
119	-	141
120	-	142
121	87	*33
122	290	-
123	10.17-19	5.17-19
124	72, 73	-, 44
125*	304	43
126	74	-

FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
127	75	-
128	76a,b	45a,b
129	77	46
130	78	-
131	79, 80	-
132	81	47
132 in app.	83	-
133	82	49
134	-	52
135	241	*5
136	242	*6
137	88	54
138	96	-
139	106, 107	-
140	89	-
141	90	56
142	91	-
143	-	57
144	92	58
145	93	59
145A	94	60
146	95	61
147	243	-
148(a)	244	-
148(b)	246	-
149	245	-
150	98	-
150 in app.	99	63
151	97	-
		62

HESIOD

Merkelbach- West or OCT	Most	Hirschberger
152	100	-
153	101, 102	-
154	-	64
155	103	-
156	104a,b	65
157	105	-
158	108	*34
159	109	*35
160	110a, b, c	-
161	111	*15
162	112	-
163	115	-
164	114	-
165	117	72
166	116	66
167	113	88
168	-	-
169*	118	73
170*	119	74
171	120	75
172	-	76
173	-	77
174	-	78
175	248	*9
176	247	*8
177	121	79
178	-	80
179	122	81
180	182	111
380		

FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
181	124	87
182	125	-
183	126, 127	-
184	128, 129	-
185	123	82
186	-	83
187	-	84
188	-	85
188A	130	-
189	132	-
190	133	89
191	134	-
192	135	-
193	136	90
194	137a,b,c	-
195	138	91
196	154a	104
197	154b	105
198	154c	106
199	154d	108
200	154e	109
201	-	107
202	156	-
203	249	*25
204	155	110
205	145	95
206	146	*26
207	148	-
208	149	-

HESIOD

Merkelbach- West or OCT	Most	Hirschberger
209	150	97
210	151	-
211	152	100
212(a)	147	-
212(b)	152	99
213	153	-
214	292	-
215	158	101
216	159	-
217	160	102
217A	161a	-
218	166	-
219	142	-
220	-	-
221	168	*10
222	144	-
223	169	-
224	170	-
225	171	-
226	143	-
227*	172	*20
228	173	*18
229	140	93
230	141	-
231	174	*21
232	175	-
233	250	*22
234	251	*16
235	176	112

FRAGMENT CONCORDANCES

Merkelbach- West or OCT	Most	Hirschberger
236	177	124
237	178	-
238	180	-
239	179	116
240	181	115
241	252a,b	-
242	184	*28
243	-	123
244*	131	86
p. 190a post Fr.	157	-
245		
245	-	-
246	185	-
247	186	-
248	187a	Meg10
249	187b	Meg11
250	188	-
251(a)	189a	Meg12
251(b)	189b	-
252	190	Meg13
253	191a,b,c	Meg14
254	192	-
255	193	-
256	194a, b	-
257	195	Meg15
258	196	-
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368	-	-
369	-	-
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HESIOD

Merkelbach- West or OCT	Most	Hirschberger
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374	-	-
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377	-	-
378	-	-
379	-	-
380	-	-
381	-	-
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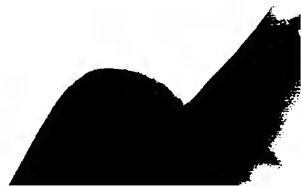
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